

THE
AMERICAN
FAMILY



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The
AMERICAN FAMILY

A SOCIOLOGICAL PROBLEM

BY

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FOREWORD.

It is the aim of this book to present to the public some of the principles of sociology and economics applied to the contemporary American family, with intervals of literary rests and elucidations that may appeal to the artistic sense. It is written from the standpoint of a lawyer, with an attempt to embody the logical habits that should exist in one whose life work has largely been in the active practice of that profession, and from the viewpoint of the independent collegiate student who has spent an extended leisure of several years in the field of sociology, especially as applied to the family. There has been an endeavor to avoid bias and narrowness in the treatment of this theme which is especially subject to partiality and error, on account of the mists that obscure any comparative view of immediate social conditions, and of the social influences that affect anyone who gives public expression to ideas, that may conflict with general opinion upon a matter of such vital interest to all. Because of the greatness and importance of the topic, it could only be extensively treated in a work of this size by the utmost brevity of style, and by leaving unexpressed a very large portion of the intermediate ideas that might have rendered reading easier and more attractive to many. If there be found gaps in the lines of thinking, it is asked that the reader fill up the intervals with his own connecting thought.

By the Author,

FRANK N. HAGAR.

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THE AMERICAN FAMILY

INTRODUCTION.

Love and Livelihood.

(1) Home.

HOME, around which cluster charms and attractions of love and living, where the real and ideal may ever meet, is said to be the word, the sweetest and richest to the American mind.

But home means simply the family in its nest, its abiding place, though plain and humble, where all gather, eat, sleep, and have their common livelihood, breathing an ambient air, radiant with many tinted hues of cheering, inspiring love.

Love makes the home the garden of Eden, with its rivers, trees, and flowers, and every grace and mark of beauty that nature can afford, but intertwined with love, as a twin element to make up the family, is livelihood, wherein arise the claims of hunger, appetite and bodily needs, "the thorns and thistles" to be rid of, by the "sweat of thy face."

Out of the garden of love at least for a while, must Adam go to toil.

(2) The Two Elements.

Science presents in heavier terms and side by side the same two elements, reproduction or altruism, and nutrition or the struggle for existence, each inversely proportional to the other.

Society presents the same dual forces, and here the warring elements seem to be still in actual conflict, though in that conflict there is a final harmony. The individual must every day direct his step, his hand, his thought, to feed and clothe himself, or make provision for his own. How natural then that his mind should come to think only of his interest and end. But here also love must come to the rescue, must lead the mind and heart of this concentered one out from that narrow, darkened, sordid cell of self into the open, where the blazing light of nature shows a grand and beauteous world, and thousands of other minds and hearts as good or better than his own. Now to him must come a common or social interest, and a common or social end.

(3) The Social End.

It is this interest in and pursuit of a social end, and the social thinking that it inspires, that we crave from readers of this work. It is the design herein to present the family from a social point of view. For that purpose it must be presented to the vision somewhat at a distance, that there may be perspective. A mountain cannot be seen by one hidden by the tangled brush upon its slope; an ocean cannot be grasped by one in a skiff in its midst, nor a huge forest understood when the would be viewer cannot see a rod around, nor the sky.

All lie concealed in a deeply colored mist that floats about the family, where all are born, have lived and got its tinted hue. We must step out, and rest awhile upon a distant rock, thence gaze with piercing eyes upon the wondrous structure we have left behind. Let the colors disappear, and the white light from heaven fall upon it, but leave it still in all its loveliness, that with deepest ardor we may trace its every line of grace, and perfect form. Let us think together along a social line, and leave behind the struggling individual desires and motives to exhaust their antagonistic energies upon themselves. Let us awhile only regard the social life and body,

sentiments and ends, and study that wonderful institution, encircled by this social life, its center and radiating cause, the family.

(4) The Two Elements, *Distinct*.

Let it be borne in mind that society is a very complex structure ; that it resembles a body of water where every portion affects every other portion, that many causes operate, coöperate or oppose, that reason is restricted to the task of abstracting a single cause at a time, weighing, measuring, and comparing it with other causes, and giving to each, so far as possible, its bearing and effect.

Thus, in the family we find two twin elements, which we have called love and livelihood, that enter as causes and components, and constitute its structure, and which may be compared to the oxygen and hydrogen of water. It is particularly a design of this work, running through the several chapters, to separate, hold aloof in reason, and consider these two elements. The family cannot live and thrive without them both, and each in itself must be regarded and perfected.

True family love as known in modern life could not exist without the economic structure and permanent relations of the married state, nor could the economic family persist without the charms and bonds of love. The economic family has its special rules and laws and forces that belong to all economic societies, and which must be followed and obeyed. Likewise love has its own laws and forces that move, incite, and transfuse every part of nature.

(5) Nature of Love.

Love in nature is a centripetal, integrating, creative force that draws together all the wandering and ramifying elements and parts into a whole or unity, all performed with an apparent purpose and design. In human life also, true love must be connected with a rational plan and purpose.

But love must be revealed, not merely to the cold intellect

that only sees the skeleton of things and their relations, but to the living feeling soul; hence, love's sublime emotion, the loftiest and noblest of them all, because it represents the greatest and the noblest deeds. If one were asked, when did nature first reveal to a dim consciousness the glimmering dawn of love, the answer might be, "to the spellbound hearts of the first mating pair;" but love, the light of day, in a clear sky, first rose and beamed in constant brightness, in the female for her young, in the mother for her child.

The greatest is not he that rules, but he that loves; and of the lovers those surpass that love the worthiest object. Of earthly things, the worthiest object of human love is the helpless innocent babe, the bud of promise, and the sacred treasure for future joys.

CHAPTER I.

Genesis of Sex.

(1) Beginning of Sex.

THE idea contained in the word structure, or the arrangement of parts to the whole, seems to be pivotal in the modern scientific mind. All transformation or forming of things occurs by a change of structure. In biology we have the cell as the unit, which by a change in its internal structure, and by its changing position in the body, produces the phenomenon of growth. The cell itself changes up to a certain limit, and then subdivides by fission, and each part begins the change anew.

But the process of subdivision itself must have a rhythm with an apparently contrary tendency, or a combination. Whether the constantly subdivided cells eventually lose a part of their necessary content, or become lacking in positive or negative polarity, magnetism or current, we find, even in the first forms of unicellular life, the *protozoa*, a combination or conjugation of cells, which gives a renewed vigor and rejuvenescence to the course of life. This combination seems to be necessary and effectual when the original cells have separated far in likeness, or become differentiated. Also by this differentiation there arises a difference of potential,* that leads to attractive power and becomes one of the greatest sources of energy. The beginning of sex lies in the fact of this combination, by which also there exists, in the perpetuation of life, a physical immortality.

*Pure Sociology, Lester F. Ward, p. 231-308.

(2) Second Stage.

A second stage in the development of sex appears in the multicellular organisms or *metazoa*. In this case there appears in the organism a setting apart of special reproductive cells, while the other and ordinary cells known as body cells continue their work to build up the body. The parent organism is still unisexual or hermaphroditic, but the reproductive cells soon begin to be marked and differentiated as male or female. With farther evolution the qualities of male and female become more strongly marked. New life then only becomes possible by the combination of these unlike cells. This stage is predominant in plants.

(3) Third Stage.

A third stage of development is reached when the organisms started by the combination of reproductive cells, themselves differentiate and become separate; the one kind with the capacity to generate only female reproductive cells; the other, only male cells. It is only in this stage that we have real sex as is generally understood, wherein the higher animal organism that represents life and incipient consciousness, is by its nature male or female.

As at the beginning among the protozoa there was a continual separation as to likeness among the cells until combination became necessary, so now the same growing unlikeness occurs, not only in the cells themselves, but in the parent organisms that generate them.

(4) Metabolism.

But the process of cell growth and life contains another rhythm, that of construction and destruction. The former would seem to be allied to mere growth, the latter to the activity of life. This process of change is known as metabolism. The building up or constructive feature is anabolism; the destructive or active element, katabolism. Anabolism is essentially nutritive and fuller of nourishing tissue, while katabol-

ism is sparer and more active. The central scientific fact seems to be that the female is chiefly anabolic, while the male is katabolic.

Indeed, this difference appears in fainter traces back among the protozoa, and grows stronger and more apparent in advancing life. When the parent organism itself becomes distinctly sexed, anabolism or katabolism becomes respectively fixed in the organism, and now that feature of each serves a special purpose. The maternal organism, having the brunt of reproduction to bear, in providing the germ with food material in the ova, or nourishing it in the body, or by nourishment and care subsequently, is provided by virtue of the anabolic tendency with surplus material; while the paternal organism has that superior strength and energy in the higher animals and man, which in civilization serves to labor and protect.

(5) Unlikeness of Sex.

If now we start from the standpoint of actual sex, a living developed organism with sex, male or female, and note the process of differentiation in such organism, we find constantly appearing and growing more marked, as life advances into higher stages, distinctive forms, qualities, and traits of sex, known as primary sex qualities, or such as are directly involved in reproduction. These are much more prominent and important in the female, so that her actual life and sphere are far more directly affected by sex than the male: Second, we have the secondary sex qualities, the developments from sex, but only indirectly connected with reproduction, and these are far more conspicuous in the male. He becomes more muscular in the higher animals, larger and fitted in disposition and body for fighting. The superior variation of the male arising from his katabolism results in the plumage of male birds, and other characteristics including natural weapons of defense.

Nor does this process of increasing unlikeness change in any stage of the evolution. The differences between male and female among savages, even in bodily structure, are far less than among the civilized, and increase with growing civilization. That a portion of this may be due to environment, or sex spheres or institutions may be true, but what are institutions in the main, but a continuance of natural processes, though they may originate in part from the conscious human mind? An approximation then to likeness of sex can be no proper ideal, and is against the course of nature.

(6) Comparative Qualities of Sex.

In view of the fact that the male among the higher animals and man, after passing through the course of development of the female, subsequently assumes other and apparently higher characteristics and qualities, it has appeared to scientific men as Darwin and Spencer, that woman is a case of the undeveloped or the arrested development of man.

This in a measure is physically true, but it would seem somewhat strange and unjust, that in the creation of conscious human beings woman did not have a compensating factor, a factor of superiority to equal or balance the superior element in man, a factor pertaining to the mind or soul, and not merely to the body. Woman does, indeed, possess this superior element or factor, and the basis of it lies in her very nature and constitution. It is the element of superior sensibility, that takes by feeling nature's concrete picture and which arises from that delicate body formation required for reproduction, and the love made for and called forth by maternity.

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CHAPTER II.

The Family Institution.

(1) Race Instinct.

THERE seems to be in the scientific mind an insatiable desire to proceed, step by step, from the lowest grades of unconscious nature to the highest forms of conscious civilized society. Such a continuity so far as it can be traced would accord with either creation or evolution. Only when consciousness is reached in the scale, let it not be considered merely a "physical obstruction to a more perfect reflex action;" but rather as the great phase of created nature, where a hidden force as of mind seeming heretofore to make, direct and form everything for a progressive purpose and adaptation, now begins to burst forth into an individual feeling and consciousness to continue until the full orbéd intelligence of man surveys the universe.

Into this individual consciousness come instincts, impulses, and feelings which contain purposes necessary to lead and guide the individual, or him collectively the social being on to the highest ends. He feels the instinct or sentiment, though he may not yet perceive the end. These instincts serve an individual end for the purpose of the individual's life, or a social end for the purpose of the social life, and in the latter case are called race instincts. Now it is the province of psychology to grasp and formulate these first instincts or sentiments, and when they are social, it is for social science to build upon them.

(2) Attraction of Sex.

The physical attraction of sex brings together the first human pair, more probably solitary than gregarious, and between that pair the first rude elements of love and mutual aid are enkindled, the first culture begins, a society of a single family is formed. With the appearance of children, motherhood, fatherhood, and brotherhood take their rise, and in the course of time a community of spirit is engendered, that holds the descending family together even for several generations until a clan or tribe is formed. From this association there arise certain underlying social sentiments, rooted in the individual nature from the beginning, but unfolded and developed by this intercourse. These sentiments form a foundation from which spring the common feeling, interest and thinking of the group.

(3) Attraction of Unlikeness.

Among the first things to observe generally with all races and tribes is the special attractiveness of one sex to another, when unlike and distant, as seen in the tendency to go out from the tribe for wives, as in exogamy, rather than take them from within the tribe, as in endogamy. Also the same principle appears in the aversion of sex feeling towards another of opposite sex, but near of blood or kin, as seen in the horror of incest common to almost every people. Attraction of sex also has its limits, and when the boundary of the kind or species is reached, there may be a sex aversion toward another race of different color or form, whence may arise a spirit of caste. In this case women as well as men might by a conquering race be made slaves for labor alone, instead of wives.

From the impulse to exogamy we have the capture or purchase of wives, the commingling of blood, and the invigoration of a growing race. Wife capture was then in the main the exercise of a natural salutary instinct. It was not actual

rape, a thing contrary to the nature of both man and beast, and chiefly a diseased and insane condition of mind, due to the restrictions and concomitant exposures of modern civilized life. Wives so captured, however rigorously treated at first, were not slaves, but were treated with an ever increasing kindness. The rearing of children was then, as now, by many deemed expensive, and they were often sold for remuneration. Among many, daughters were esteemed of less value than sons, a fact which led to female infanticide. But daughters for the purpose of wives were of value, so that in a rude age, fathers would sell them for that purpose, at first receiving the compensation themselves, but with advancing culture, the purchase price would either go directly to or be secured for the wife, and hence we have modern dower.

Also in different stages of primitive society, when wives were deemed less valuable, or the expense of keeping them greater, the father would bestow gifts upon the future husband, and hence we have the dowry, very common in Continental Europe, and now appearing to arise in the United States, especially to obtain titled husbands.* After some development both dowers and dowries would often be bestowed together at marriage.

(4) Survival.

Around the incipient race spring up customs and primitive systems of morality, and probably at the very beginning, when a dim consciousness of the mysterious operations of nature, of birth, life and death appear, the first glimmerings of religion, a race instinct, enter the common mind afterwards to become a leading factor and cause in all social phenomena and progress. Rites, ceremonies, forms of marriage, chastity, continuity of the married state are gradually moulded as prin-

*Dowries may be expected to increase in the United States, controlled however by the wife, who will be held to a corresponding duty in the support of the family.

ciples and habits into the common mind. Certain tribes survive, while others pass away.

The first and chief cause of survival will be the power of reproduction and rearing the young to maturity. The power of physical reproduction may be alike in different tribes, but there soon arises a moral quality, in the careful nurture, or in the neglect or even slaying of offspring, which latter may be either before or after birth, feticide or infanticide. There is little doubt that in the prehistoric history of past tribes a vast number have become exterminated by reason chiefly of defective reproduction, and that those that have survived represent a more perfect and enduring family structure, and a higher morality.

But side by side with the function of reproduction is the necessity of an enduring economic family structure that can survive. The essential requisite for this is that men shall assist at least by nurture in the care of offspring, and for this they must have a motive. Natural love must be continued beyond the period of courtship, and must be supplemented by the pride of possession, the desire for power and control. When the institution of property arises, there must be a free motive to induce fathers to share the fruits of that property with the family. Natural love would thus by a continued association increasingly develop, which with thrift and excellence in economic conditions would constitute the two prime elements of strength and survival.

Also man, like the males of animals, possesses the fighting instinct against others of his own sex. Wars will arise, and the strongest tribe or nation will prevail, and may thereby survive.

(5) Family Institution.

Thus from primitive love and economic unity, the family grows into the tribe or nation, and around it cluster the common sentiments, interests, and beliefs, that constitute its life

and energy. These first principles of its being form a moving psychic force upon each individual, though he may not understand the social end. They are embodied in the laws, customs, and beliefs of a people, sanctioned and energized by its religion, by an authority beyond the rational self, which may only forecast the individual end. These family sentiments or first principles form the structure and the family institution, and are interwoven and firmly fastened into all the institutions and customs of the larger tribe or state, so that the whole is an entire and compound structure.

The family constitutes the foundation or trunk of the social system. Its love is the spiritual germ that spreads throughout the social body, and its economic unity is the type of future industrial associations and governments. Its formation is natural, laid far back in the recesses of creation. It presents the mystery of a common feeling, the secret force of all social life. This love is a rhythmic love made by nature after her flight into the diversity of unlikeness, when she comes back to her own true self in unity. From this unity spring forth many new and living forms in social groups whose breath and life are common, and whose power lies in the fact that they the many are but one. Only thus unified, can the many build up a cultured world.

(6) Civilization a Growth.

Civilization is then a continuation of the great world process from the beginning, an interplay of unity and diversity, of likeness and unlikeness, wherein human society, founded in the secret shrines of love, presents in strongest perspective the plan. What though man's consciousness, his feelings, intellect and will lie in the path: his power of choice is implicit, and can guide his own small self to duty. For him it is significant, for the universe it is nothing: for, above and below and on every side about him, are presented iron fastnesses of nature's law and order, so that his feeble arm is well

nigh neutralized at every blow. Like the physical order, so the social order comes forth, for him merely to study and apply.

There also he may simply aid and hasten the natural adaptation. Institutions spring up about him; they vary, and may seem contradictory in different societies. Perhaps he may modify them and gradually mould them into new forms, but he cannot eradicate them without destroying the original structure. The government, the family system or the religion of any people, can only be changed by the most careful substitution of other natural and fitting institutions to take their place. Even then such substitutions cannot be merely planned, or artificial, they must be things of growth and adaptable: that is, purpose must wait upon natural development until every experiment of design is found to meet the intended end in practice.

NOTE.—“General beliefs are the indispensable pillars of civilization: they determine the trend of ideas. They alone are capable of inspiring faith, and creating a sense of duty. Le Bon, *The Crowd*, p. 150

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CHAPTER III.

Forms of the Family and Social Organization.

(1) Promiscuity and the Matriarchate.

THREE forms of social organization affecting the family will naturally arise, over which as to their extent and order there has been much controversy, but the more natural order seems to be: 1st communism with more or less promiscuity, 2nd the matriarchate, mother right or descent through the maternal line, and 3rd the patriarchate, father right or descent through the paternal line and more absolute authority in the father. The first would lack an economic basis to develop property, and a permanent family basis to develop love. It might seem to be an ideal for the liberty of woman, giving her apparently a greater power of selection. It might seem to be an ideal of freedom to escape the fancied tyranny of property, as appears in the modern longing for socialism. To preserve that socialistic type of organization it had advantages far stronger than modern civilized life with its strongest communistic religion, could possibly hope for, that inveterate obedience to custom, that horror to break from it that characterizes the primitive mind. Yet it could not long survive.

The mother right is supposed to have arisen from the uncertainty of fatherhood. Yet woman was too weak to bear and raise offspring without help. That had only been possible with animals. Either there must be a community of property in the clan, or the mother's male kin, father and brothers, must assume the responsibility of support, and hence control.

This latter is the condition in which the matriarchate is found in historical, or any existing societies, as in Africa or the Indians of America. It did not make a gynocracy, or government by woman, but rather a rule by her male kin, though it may have afforded her a greater degree of power.

The weakness of the matriarchate would lie in its lack of concentrated power and interest. It would naturally be connected with a communistic society, and go but little beyond it. There must be a union of interest in husband and wife. The interest of the mother's male kin would be divided. Within the nominal matriarchate sooner or later would arise the paternal power, and the chief features of the patriarchate, though long would linger inheritance of property, name, totem and clan through the maternal line. It is this latter condition of the so called matriarchate that we mostly find in known societies of the present or past.

(2) The Patriarchate.

Thus we have the patriarchate or father right, for a long time supposed to be the only form of the family. More probably it sprang in many cases from the beginning without a transition through other forms. Often it may have sprung directly from a communistic society, and in many cases from the matriarchate. The knowledge and recognition of specific fatherhood would be its originating cause. It contains the elements of unity, economic success and power, and has survived and substantially transplanted all other forms. It seems to me that it must have been the first, as well as in many cases the developed organization. There could not have been communistic societies from the first, except on the theory that primitive man was strictly gregarious. On the other hand, single families might easily unite in societies where knowledge of paternity would be lost, and thereby the other forms arise; but the extent or order of the existence of these family forms is not so significant. The important fact is that the patriarchate,

both by theory as to its nature, and by actual evolution, is the only proper family constitution fitted for survival, civilization and progress. All the Aryan peoples have been patriarchal from their earliest known formation. Substantially all civilization has been built upon this organization, though in some inferior civilizations vestiges of the matriarchate remain.

It is now impossible for us in theory to formulate any other permanent family organization unless we return to these former and superseded forms. In the endless variety that human development has shown, if other organizations than those discovered had been possible or of merit, they certainly would have appeared.*

(3) Patriarchal Government.

But the patriarchate centered the power in one head, and otherwise among men absolute power centered in one leads to autocratic tyranny and slavery. For ages this family system was without a supervisory power; for the theory of most governments in the past has been to regulate the rights of man with man chiefly or only. The family has been left as an independent system under its own separate direction and control. It is of little wonder, that among rude people the *patria potestas*, or father's power would at times become extremely tyrannical. And yet, on the whole it may safely be said, that without an exterior government there has not been cruelty, oppression or slavery as against the dependent members of the family, more than would be naturally characteristic of the people, savage or otherwise involved.

The principle of natural love and attraction between the sexes, and the love of offspring, which exists even with animals, has persisted through all stages of human development.

*It will be noted, however, that the main feature of a social communism so marked in primitive society, is still seen, limited and restricted to the family community.

Its law for the protection of the weak was the law of love only. Soon however that law became formulated and crystallized in social customs and religious moral systems, that created a social imperative operating upon belief, conscience and public opinion, that could hardly be withstood. The wife and children of the stern and otherwise cruel Roman father do not seem to have essentially suffered.

(4) Polygamy.

But the patriarchial family would naturally assume two forms polygamy and monogamy. Polyandry, or the possession of many husbands, would rather seem to be an excrescence from the matriarchate.

Now from a calculating practical point of view, polygamy might be represented by a specious argument, to wit: It would tend to select the superior men; it would create a demand for women as wives and make their value and estimation as such higher in the community, and give them no occasion for celibacy. It would tend to distribute and dissipate the accumulating wealth of the few among the many, and it would seem better to preserve population and ultimate equality. The laws of nature are however more subtle and recondite than most of the arguments or desires of men. Although polygamy has within itself elements that enable it to survive, its actual effect in human history has been to weaken men, and retard the progress of civilization.

(5) Monogamy and Love.

There must be something then in monogamy that is more in accord with true nature. It seems to be the principle that between the sexes the natural love is one towards one, while in parenthood the love is one toward many. Feelings are the wonderful composition that make up the soul of man. The altruistic feelings draw him out into the highest and noblest deeds and development of character. Love contains the force

and gist, or at least is the great spring of these feelings, and nature's chief nursery of love lies in the monogamic family. Intellect and love, the twin forces of progress, have here freest course and nurture.

Man is to become stimulated to the highest action, his character elevated by the highest ideals of chivalry, honor and nobility, his sense of art quickened, and his morals purified and made lofty, by the love of woman. Woman in her greatest thirst for a substantial equality is to carry on a no less important task in civilization. She is ever to make and bear the light that comes from a more sensitive and delicate soul, that can feel and grasp by sensibility, beauty, art, worth and character; that, as the intellect unrolls a new phase of nature, can take the most perfect picture by inner sense and sight. This, her power, is chiefly led and generated by love, a love higher than conjugal love, closer to the inmost altar of nature, her love of children, her instincts of maternity.

(6) Love and Fear.

Two great forces will be seen from the beginning to have pervaded human society, love and fear. In every form of human endeavor will arise the dual play of these two emotions. Fear is effected by coercion, which becomes necessary when there is a strife between those supposed to be equal to compel justice; when efficient action in common in a society is necessary to compel order, unity and the execution of duty. Coercion is embodied in the civil or criminal laws and further must rest in the authority of any administrative head of a society.

Love, a still greater and more extensive force, had its first birth in the mystic charm that drew soul to soul, unlike in sex and in the cultured colored halo that surrounds them each. Its completed growth, its ripened bud, its fruition appeared in the adoration of the child. Its home is the hearth stone around which the family gather. Religion steps to the

front, garners and casts back into the lap of love, beautified enlarged and moulded into art, the original native treasures of the home. Love inspires, and inspiration even divine returns to it in myriad forms her radiant hues. Christianity can now with the alphabet, the words and terms of endearing love, "father, mother, brother," natural in the family, spread the sacred fire throughout the world, the light to lead to beauty, to truth, to heaven, here and hereafter.

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CHAPTER IV.

The Economic Family.

(1) Interests of Love and Wealth.

THERE are two chief interests, love and the pursuit of wealth, that are all the time working either together or in hostility, as motive forces, to begin and to preserve the family.

The family is and always has been an economic or business society. The very word economy is derived from the household. The foundation of political economy, as well as of all organized society, lies in the family. The economic man has been much discussed and he has been considered a great variable, but his economic variability lies largely in the fact of numbers, which depend upon the family condition. The family is more variable and more subject to economic laws and changes than the economic man. It includes not only the varying nature of the man himself, and of his wife also changing, but also a shifting income for maintenance, and shifting values of goods for consumption, so that its economic desirability is a constant variable.

The family state and the single state are thus economically contrasted conditions appealing to the reason of the yet unmarried, and a paramount question has been and will ever be, is the family a pecuniary advantage or disadvantage ?

(2) Pecuniary Disadvantage of the Family.

If the reader will cast through his mind what is now deemed necessary to be bought by the provider to supply an ordinary household, a very trenchant fact will be apparent when we compare the present condition with the con-

dition of the ordinary family, mostly in rural districts, of the colonies and early republic. Then the provider in most cases had only to buy a few groceries, a very limited household furniture, only rarely articles of dress finery, a few agricultural implements, and materials for building. The artesans, as carpenter, blacksmith and shoemaker that worked for him, were largely paid by his produce. His wife and children from an early age were an economic profit, rather than a loss. The family state to both male and female was an economic advantage.

To-day, the family is, generally speaking, to both prospective husband and wife an economic disadvantage, if we except, perhaps, the rural family, bearing in mind that the actual farming population is now comparatively small, and in the North Atlantic Division is but fifteen per cent. of the whole. Much greater however is that disadvantage, at least in its first stages, to the man, upon whose motives and will the beginning of the family is supposed to depend.

(3) Modern Disadvantages to the Family.

It would seem that within a few years almost every influence, whether natural or artificial, industrial or social, legal or merely voluntary and casual, has tended to increase the relative financial advantage of the single over the married state. Some instances are as follows: The rise in the standard of living; the purchase of supplies rather than their making at home, including the factory system; the prolonged school life of the children; the greatly increased expense of births, marriages, sickness and death; the increased taxation for education and charity; the outlay for clubs and voluntary associations; the weakened authority of the head in financial control.

When meeting this changed condition, the provider finds not only the competition of men, but of women, the latter tending especially to reduce the standard of wages, and

causing in addition the effect, that their ambition, training and skill have been diverted from the necessary economy of the home to other fields. Legislation, which may be considered in the main good, as the tenement house and sweating house laws, and the laws restricting the employment of married women and children, has also tended to increase family expenses, or curtail family earnings, while such charities as defray in part the cost of living of single women have tended to lower wages. Also bearing upon the economics of the family and powerfully affecting the motives to marry, must not be left out outlays, often outrageous, for divorces, separations and alimony, to be hereinafter considered.

(4) Costs of Family Elsewhere.

Among savages and most people in the history of the world, the family has been a pecuniary advantage. This appears now to be the case in China, Japan, India and among the Russian peasantry. The poorer classes in Europe have a standard of family living far below that of this country, with an assistance on the part of the dependent members that relieves the head, and their habits thus formed appear in this country among the foreigners. In tropical countries generally there is no such acute question, as how to provide for a family.

If we should include the most populous countries of Europe, I think it would be safe to say, that nowhere has been reached a condition where among the middle classes and where the head assumes the whole burden, the financial disadvantage of marriage has been or is greater than now in the northern and eastern states. A question arises, is there no limit to this tendency, and has the family within itself elements to preserve its sufficient perpetuity, and with it the population and life of the nation?

(5) Motives to Form the Family.

Entering the conjugal life must of course be voluntary. There have been peoples whose customs have been so strong, as to induce an almost universal connubial relation, but none have forcibly compelled marriage. Compulsory matrimony would destroy love, which is by its nature free. The sexual propensity alone is no sufficient motive for marriage, neither among the more wayward men, nor the purer minded and more indifferent women. That motive alone will lead to promiscuity, not to a permanent relationship.

Promiscuity assumes two forms; the more open repulsive and purchaseable in the brothel; and the more private individual and scattered, and often not less dangerous and pervading than the former. Repression by law, except in communities where there is an overwhelming public sentiment, has but little effect except a temporary decrease of the former with a corresponding increase of the latter form.

When economic motives are adverse to wife and children, then there must be love, social motives and cultures, sufficiently strong to balance and outweigh the adverse motives. Whether persons should agree or not that population in any given country, or at any time, or as to any particular class, should be greater or less, I think it will be clear, that the family cannot persist relying upon economic interest and physical sex alone, but must have other forces and supports, including a social consciousness that it must be nurtured and preserved as an institution by no means less than law, science, or education, the church or the state.

It is a lack of this social consciousness of family culture as an end, that seems to prevail in America. Other social tendencies and motives seem to ride rough shod over it. Many seem to think that the power of physical sex alone is sufficient to preserve the family; when before their eyes they witness that power turned to dissipation.

(6) Cultures Necessary.

The fact then seems to be that in any particular nation or society, the family institution may rise or fall, may come and go; only when it disappears life goes with it without a further record. There is no limit to its extinction except the rushing tide of other peoples to fill the empty chasm its disappearance has left behind. Nor is this a mere possibility, it is an actuality that has often occurred in history, and is taking place to-day. As individuals may die before their time for lack of necessary thrift, care, support or nurture, so may the family perish quickly, and along with it, the ideas, culture, arts or institutions that rest upon its life. It is true, a migratory civilization may in part pass from nation to nation and from age to age, but the new one only receives what pleases its fickle taste; and a new form of life may put the light of culture out entirely, and revel in barbaric savagery. There is no logic, in solicitude for church, or state, or schools, or arts, or science, that ignores the family, supposing it must stand, though every brace and pillar be withdrawn. The family institution is a structure, either built by the deft and unseen hand of nature, or directly by man's design. In either case the foundations of that structure may be crumbled by human will, or human will unexercised in neglect.

CHAPTER V.

Romantic Love of Men.

(1) Man's Gift, His Love to Woman.

IF individual consciousness is a phase, the greatest phase of the cosmos; if the most universal generalization of the instincts and emotions is, that like other natural forces they serve an end toward development and progress, the social end of the romantic love of men, looked at outwardly and objectively, becomes apparent. It is to apply the surplus fruit of masculine energy to the weaker female and ultimately to offspring.

Like the mother's love so deeply implanted and so necessary to foster, the romantic love of men becomes also a separate factor, a social force to be abstracted, measured and considered. Its potency should not be lost sight of in degrading views of physical appetite, nor its positive activity lessened by comparison with woman's more negative and less powerful reciprocating affection.

Nature's great gift of emotions to the man is love of woman, to the woman is love of children. For a proper scientific treatment of the subject this fact seems to me to be a first principle. The gift in both cases is a mainspring of individual and social progress.

(2) Unlikeness the Cause.

The unconscious direction of an active moving cell towards another, unlike and passive, first seen among protozoa, seems now to assume the conscious form of love. Some difference in form, some defect of content, some magnetic attraction of unlike kinds, where each may be complementary and neces-

sary for a newly created and more perfect unity with renewed life and vigor, seems to be the hidden cause. At any rate, unlikeness is the paramount cause of romantic love. Fraternity, companionship, human sympathy and association, the essentials of friendship, are valuable adjuncts and bonds to any love, but the distinctive feature of sexual love is an instinctive fervent trend towards some person or quality unlike and superior. It thus becomes the worship of a different and superior quality. It is not a chord that draws those mutually equal, but those mutually superior. It is not the association of similarity, but rather that of difference without reaching the stage of conflict. There is the element too of likeness playing with unlikeness alternately, as in the stream of consciousness. But nature demands that its unlikeness in sex shall be carried to the outmost limits of the species, and then by union dissolved by a sentiment the deepest, the most piercing and penetrating, the most ecstatic and inciting, if not the most abiding, of any known to the human heart.

(3) Variation in Romantic Love.

It has been said that every emotion felt in the human breast is different from every other. From the fountain of feeling arises in the soul that variation, elsewhere typified and seen in all life. But variation increases in extent with progression into higher life. The male is elsewhere characterized by variability. Man stands foremost in the line, and variation in him, like that in the corolla of flowers which may typify the love of plants, seems to reach a highest point in romantic love.

This love may burst forth in violence in earliest youth; it may be smothered by business or care; it may lie fallow for a decade, and at any time spring forth anew perhaps into wild excesses. It may be the absorbing theme of the cold intellect of a Napoleon, in the midst of his first and most exciting Italian Campaign; it may be a burning taper shin-

ing for years towards a distant object, to the heart of a Balzac. It raises the martial ardor of the strong; it inspires the artist to deeper insights, and creative imagination; it leads the prudent to overstep all bounds, to plunge, when reason inhibits. It starts the young man on a noble career of delightful work for others, but it also may make the strong man weak, the old man foolish and silly.

Its endurance varies from an even, ever deepening affection perpetually for life, to an almost momentary fantasy. Nor is it by any means confined to emotional natures, but may be strongest or most abiding in a Bismarck, or dashing and flickering in a Goethe. This strange variable factor lies ever near the brink of dissipation. This love then being so variable in the economy of nature, may rise or fall greatly in volume according to circumstances. It is a great mistake to assume, as apparently did many ardent agitators for woman's industrial employment, that the love leading men to marriage is a constant factor. It is more like those novelties in the market that rise and fall in volume with demand and fashion. The truth is that when you expel and smother the encouragements and cultures that surround and cluster about romantic love, you leave but lust; the outflow of sexual activity in men without culture or control tends inevitably to promiscuity.

(4) Nature of Emotion.

This inner light of life called emotion is a state or condition, named by words suggested from something without, but really having no likeness to anything but itself or kindred feelings within. Its will, as in love, is to act or move as it floats along, with a springing self-whim or feeling, a wholly different thing from the true will that executes a judgment. It brooks little intellectual meddling or control, and when violent and strong overrides reason and discretion. In most cases of romantic love man is led by its illusive wand, while

woman is the rational creature, and he, this intellectual being, this paragon of reason, may become the sport of indifferent calculation, of woman's keener wits: Nevertheless is this self-activity in him the primary motor, the first and natural cause that leads to connubial relations and the family. If he is to be blamed for all the evils because the beginner, then he must be credited with all the blessings, that arise by the relations of sex.

The main fact however stands forth that this emotional gift of men is a primary germ of force, to be directed, to be increased or diminished, to be turned to honor or dishonor, in the hands of design. It is the penalty of all emotion to be subject to capture and control; it is its prize to lead us to the loftiest heights of rapturous vision, of insight into the very heart of creation.

(5) Chastity.

If some Amazon should acquire absolute power, and as dictatress, only design to control men, a very effective law with the severest penalties would be to enforce their chastity, and with the very specious argument, to enhance romantic love, for is not love a mingling with desire, and are not desires, like the flowing waters of a stream, deepened and accumulated by restraint.

But here again we must observe, that morality beginning with "I must" ever progresses towards the freedom of "I will"; the judgment seat without moves towards the judgment seat of conscience within, and though God sit as Judge thereon, nevertheless the only immediate punishment is self-disapprobation and remorse. A free but rigid morality, one enforced by the persuasion of religion and conscience, rather than the coercion of law would be most effectual, and if society could reach and retain that point it would be marvellously changed.

(6) Beauty.

Is romantic love akin to the passion for beauty in art, and does it, like a sense of beauty, lead us on into the ethical temple to worship the good? At any rate the very breath of beauty quickens the soul of love. Darwin says that the beauty of the plumage and song of male birds attracted the female. Among savages men seem to take more pains in personal adornment than women. This effect of beauty to inspire seems very changeable, and in the earlier cases here mentioned, beauty may have had other purposes, but now its leading purpose, from both an individual and social point of view, seems clearly to call forth love.

It is not merely the beautiful body formation, the grace of motion, and the natural gifts of refined taste and sentiment of women, but their conscious and careful attention to dress and manners, that inspire the ardor of men, who like artists are filled with torrents of feeling, with hidden impulses that stir imagination and passion, that create an ideal so deftly and dimly formed in the subconscious that its origin, its main features, elements or causes are unknown. Only that outward and mysterious thing of beauty, is with rapture beheld, known and adored.

(7) Possession.

Is there anything that we love much and long that we cannot possess? There is little doubt but that the captured wives of old became more or less beloved. Free love may have its short lived ecstasy, but romantic love had ever in view the prospect of future possession, a possession not to be terminated by whims, or at the mercy of the other's free love. Once fill the consciousness of youth with the idea that he gets no right or possession by marriage, and you nip at its origin his self-sacrificing love. He will do everything for another, but he must have that other. Free love on one side will ulti-

mately destroy marital love.* Fear may be left, as is probably the case with many women of other lands or times. Something of reciprocal affection will nearly always exist towards another who loves you, but active incipient creative love that gives rather than receives, that takes responsibility, sacrifices and suffers for another, must in some way possess that other, even in some such way as a parent, the child.

Thus the romantic love of man with its cultures and growths, natural or designed by others, or developed in the social body, becomes a factor more powerful than adverse economic interest to lead to the venture of a family.

*See Chap. XIII, Sec. 4, post.

CHAPTER VI.

Pagan Cultures of the Family.

(1) Ancestor Worship.

THE mystery of life is the great enigma to the savage, as to the most enlightened mind. From the earliest dawn there springs up a longing for, a belief in a life beyond. A beloved and respected parent who has died is regarded as living and protecting still. Now the border line between a natural reverence and a supernatural worship is not closely drawn, and we have developed ancestor worship. This does not show by any means that all natural religion arises from the worship of ancestors. There are besides the great mysteries, the apparent purpose and creation in nature, the search after the first cause, the incessant trend towards the supreme ideal, the unity of the microcosm, man's mind, with the macrocosm without, the inner touches of consciousness that seem in communication with a creative spirit, as well as a great inspired genius among men and other sources that explain the rise of the religious sentiment and belief.

Now, generally speaking, every common instinct or emotion implanted in the human soul serves a utility. Religion becomes a great leading force, a social development, and ancestor worship though primitive and largely superseded by higher and other religious beliefs, has been of advantage, especially in the culture of the institution of the family.

(2) The Household Gods.

Among the Romans we have the household gods; the Lares, or guardian ancestors; the Penates or providing spir-

its; and the Manes, or the souls of the departed. These were deemed to exist in every household and received daily devotions. They were presided over by Vesta, the domestic divinity. For them in each home was an altar and the sacred fire of the hearth. The father was the priest, and he must have a male heir to keep up the ritual. "Barrenness would not only extinguish the family, but the religious rites." Similarly among the Greeks there were the household deities with Hestia supreme. We find, to-day, ancestor worship with its related system of family cult, thoroughly incorporated in the religion of the Chinese and Japanese. Among a very large number of tribes and people ancestor worship prevailed.

If we can transform our sentiments and catch the heart of these people, a powerful stimulus towards forming the family and raising the child, will be apparent. There must be a son to preserve the worship and to bring food and gifts after death. A sacred atmosphere about the hearth will be kindled, and almost ineradicable customs, and moral habits engendered to preserve the home.

(3) Chastity of Women.

With almost every known people that has for any length of time survived, the chastity of married women has been inculcated, and more or less perfectly observed. If from no other cause this would arise from the power and jealousy of the husband. So long as he would protect and provide, he would insist upon the right to paternity or to possession, or with unlimited power he would assert his right, as of property. Left alone without paternal aid the children would in time die, and the tribe become extinguished. Only in the matriarchate could they for a long time survive by the assistance of the mother's male kin.

(4) Paternal Power.

Whatever tyranny or degradation of woman might arise from the exercise of great paternal power, yet the field for entangling disagreements would be lessened, and separation in most cases be rare. It is said, though perhaps with exaggeration, that for the first five hundred years of the Roman Republic there was not a divorce. Afterwards when the paternal power was greatly lessened and religion decayed, and easy divorces allowed on both sides, married life fell into awful degeneracy. Divorce to-day is not a burning question, nor reckoned as a social evil in India, China or Japan, and yet it is freely allowed. Population there is largely sustained by reason of paternal power.

(5) Warriors.

The raising of future warriors was a powerful motive for rearing male children especially to the savage mind. Infanticide prevailed among many tribes, but was limited to females. The sentiment engendered in this respect arose more from the constant social influence of the tribe, than from the father's natural want. Such a spirit may possess a modern nation especially in time of war, and its effect be seen everywhere in an increased birth rate, and perhaps in the preponderance of males.

(6) Wife and Children, Property.

The wife and children among pagan people have to a large extent been considered as property, and their services been of an economic value greater than the cost of maintenance. Children have been therefore of actual industrial value. The standard of living, by the superior power of the husband, if not by necessity, has been kept very low, even though he might enjoy luxuries without. Under such influences as these, custom has often fixed with an iron grasp harsh and severe conditions in the sphere of women. Yet, it is evident that under such conditions, the family would be of economic

advantage, married life be eagerly sought and largely universal, and a people be preserved in its own stock for centuries.

(7) Their Altruism.

But it must not be thought that love has not and does not exist in the family among Pagan peoples. Other distant people and primitive tribes have often been apparently too much studied by ethnologists from the mere standpoint of doubtful facts furnished by superficial travelers or historians, whose reports would be subject to the double errors of their own bias, and the special and defective statements and appearances received.

There must have been, there and elsewhere as now, the same human nature, the same love flowing from the same ulterior source, the same struggle for existence, however much ruder and in many respects different the conditions. A truer view of such other life may be obtained by harmonizing human experience as we know it with the carefully considered testimony concerning such other people, remembering that it is indispensable to catch their feelings, follow their sentiments, and think their very different or simple thoughts.

The family being the natural fountain of love, the altruism of the Pagans also, as seen in their literature and history, their communistic and national life, must thence largely have sprung. Such cultivated people as the more refined Romans and Greeks had a very high respect for the matrons, the mothers of their children. There was no doubt a very strong feminine influence that largely controlled their social ideas. It would not be rash to say that in many instances those men, as in modern times, intellectually occupied with external affairs, unreservedly received from women sentiments and ideas of far reaching extent and importance to the social body.

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CHAPTER VII.

Christian Cultures of the Family.

(1) Religion as a Force.

CIVILIZATION is also a system of conscious cultures, and not merely an evolution of necessary forces, even if such forces include the natural instincts and powers of mind. It is intentionally building a structure and framing the methods and plans of construction. Religion is a primary force in the formation of social development. Its chief social end may be but faintly conscious to most of the units of society; rather is religion received by them upon an authoritative sanction; but the end is clearly perceived by leading minds. Its beliefs are no idle dreams, but they preserve social life, and may be likened to those natural instincts that are ordained for the preservation of individual life. The farther you are removed from the iron laws of necessity imposed by material nature and the coercive laws of man, and approach the leading and inspiring light of love and freedom, is the higher law of an individual conscience and a sovereign God above required.

(2) Christianity.

Christianity springs forth as a universal world religion. It must supplant the narrowing bounds of a national religion, or the stagnation of ancestor worship, by something more elevating, powerful, and stimulating to social growth. It takes its terms of father, brother, son and elder from the family, and Christ and His Church become types for husband and wife. Its corner stone is love, and thus with the family it

becomes the great instrument of altruistic culture. But more than for the nation or tribe, or other social aggregate, Christianity for the family, presents a special culture for its very structure and for the sacred sentiments that maintain it. The love which might seem ideal in "Thou shalt love thy neighbor as thyself," now becomes actually realized in "Husbands, love your wives as your own bodies." The brotherhood of man in turn reacts upon the actual brothers and sisters in the home. The altar of the pagans becomes the lowly fireside hallowed by the worship of a heavenly Father, and the kindling spirit of love fosters every link of the family structure, as it builds the church, society, the nation and the collective Christian world.

(3) Conjugal Love.

Natural love, springing from the very formation of the family, depended chiefly upon the permanence of the home. Mere casual or romantic affection however ecstatic at times would be but an ebullition and creature of an hour. Women, now to be freer, must have some further force to hold them than an arbitrary and possessing power, or the necessity of subsistence. Men losing in a measure the property notion must be bound by a substitute chord. Hence, conjugal love, the daughter of romantic love and an indissoluble marriage.

Conjugal love thus becomes like that of parent and child, of brother and sister, a permanent real thing. A sense of duty and obligation ever springing from the Christian reason and conscience makes the marriage bond firm forever. A horror of separation is engendered which for all time to come is to be the panacea, not the civil law, against divorce. Conjugal love, ever flowing in a constant stream, if not always gushing in dashing torrents, will reach depths of human sentiment and life that romantic love with all its cultures of art and literature can never attain.

(4) The Star of Childhood.

But a bright gleaming star of the east must needs cast its glimmering dawn and rise, at first prospectively in hope and promise to forecasting parenthood,—the star of childhood. At first it appears dim in consciousness, but like all instinctive germs of feeling, ever growing as a kindling flame to love and action, until at the grand moment of birth this star gives to all the world a new aspect, light and inspiration. A real new being now comes, a little child, set forth by the great Teacher as an ideal for all.

Is not this almost worship of a helpless child imbedded as one of the pillars of the Christian system? Love, marriage, home without the child are utterly lacking. Here is a tender child, yet in fact an adamant chain for the bonds of unity. Here is a potential substitute for the Lares of old. Here is a natural spark of flaming hope that consumes away degeneracy, despair and death. Childless love and childless marriage are most like the fig tree that was cursed and withered away. Ideals of family life without this illuminating star soon fall away into utter destruction and decay. Without it, love in the husband wanders and weakens with advancing age, and love in the wife never reaches its new birth and baptism, and the wonderful native promises to her soul remain undeveloped, unfulfilled forever; and both have lost the dearest hope, the fondest dream that may be realized, of earthly immortality in their child.

(5) Chastity.

The chastity of women among heathen nations, however it may subsequently have become incorporated with religious ideas, sprang from and was largely maintained by the husband's right of property. The argument for chastity from an individual point of view may become very weak; but from a social point of view to preserve a race and human life, the chastity especially of women is indispensable; hence, when

the force of the property right is weakened, there must be a far more powerful religious force to preserve the morals of society; and this religious obligation by its very strength and extension will include not only women but also men, not only the married but the single, and among the married, not only an abstinence from adultery, but also a conformity to nature and abiding by her laws and results in sexual relations.

So ardent was the advocacy of chastity by the early Christians, that it has been thought by some to have overstepped the bounds of nature and run into asceticism. If it implied that the sexual relation in itself is an evil, this seems true: but in the light of the then environing Roman, and of modern society, the principle of chastity can hardly be exaggerated.

(6) *Patria Potestas*.

The *patria potestas* or father's power was and still is a part of the Christian family, and the obligation of the providing head to "keep," endow and support, implied in "He who does not provide for his own is worse than an infidel"; had for its correlative and necessary counterpart, "Wives, obey your husbands". No statement of an emotional love could override the immutable law of industry and psychology, that the responsible head must control, nor the law of unity, that in any society there must be a head; but an arbitrary tyranny is to be eliminated, authority is to be restricted to responsibility, and an ideal equality of equal benefits for common earnings and equal honor and happiness be established; in fact, the only kind of permanent communism in human association possible.

The method to reach the ideal equality of the sexes, lies in the ethics of the family, which is the ethics of the Christian church and in fact the central factor of progressive civilization: it is persuasive love rather than compulsory force. The state can use coercion to enforce justice, but the weaker can

never expect to reach the vantage ground of the stronger by force. The law of force is inevitable. Strength and individual capacity must prevail, and if it can no longer prevail it will become weakness. The very idea of justice is crushed when the less deserving acquires by force what belongs to the more deserving. But love by free will may transfer all that it has to another, and with justice unviolated, receive its reward. "It is more blessed to give than to receive".

The reward of the giver is greater heart, soul, character and spiritual power, more refined sensibility and ethical intuition; and if womanly nature is more gifted in these respects, largely because of the mother love so deeply implanted, even in this will she be equal or superior to man, how far soever he may progress by the culture that comes from giving: for she seems by nature to be lovely, and if there lack primitive beauty of form or character, her natural instincts, with the gift of maternity will supply; while his ruder heart in order to reach the lofty heights of loveliness must pour forth deeds and gifts of love with deep devotion.

SCRIPTURE REFERENCES.

As to Husband and Wife—1 Corinthians VII, and XI. Ephesians V., Colossians III., Titus II., 1 Peter III., Matthew XIX.

As to the child—Matthew XIX, 13-14, Luke VIII, 17.

As to providing—1 Timothy V, 8.

CHAPTER VIII.

The Puritan Family.

(1) Harmony of the Individual and Social End.

THE greatest spur to human energy arises from individual hope, faith and ambition. The social point of view alone is altogether too weak for the common mind. It only here and there absorbs the attention and purpose, as of the great thinker, the philosopher or great leader of a religious system. Social principles, it is true, must be dominant in a progressive society, but they must be so constructed and framed as to harmonize and accord with what seems to the individual his end or advantage. His thinking must be rational and for him. Herein lies the great power and efficacy of religion, that makes the social end agree with the individual end by future rewards and punishments, by making ethical character a chief goal, and by worship of an ideal supreme being.

(2) The Puritans.

The early Puritans of New England were both a strongly individualistic and religious people. From the fiery energy arising from the self, like the early Romans and Greeks, the French Republicans of the Revolution, or the modern Japanese in the excitement of a great social change, they possessed a power sufficient amidst rocks and forests and a bleak climate to drive back the savages, to subdue the adversities of a barren soil held by the fastnesses of untamed nature, and to start well the transformation of a continent. By their religious ardor they were held firm by bonds of strictest morality and

strongest purpose that pointed towards the future goal, the making of the greatest people and the greatest nation.

What though their religious spirit was largely taken from the Old Testament! Has not that exacting cult preserved a distinct people, the Jews, for four thousand years, and for so long a time almost the only people, even in urban life, and at occupations that have been fatal to the perpetuation of many others? What though in their antagonism to the Old Church they stood aghast at the material cross, at the celebration of Christmas and Easter, and eschewed anything savoring of a sacrament of marriage. Better thinking would seem to set aside this excessive iconoclasm; yet it was evidence of the fury of their private convictions. It is not strange that they persecuted, though in mild degree, in an age of almost universal persecution, nor that in their bewilderment before the occult phenomena of witchcraft, they could not ingeniously call it hypnotism (something quite as recon-dite as the former, and often to the modern person stifling under a big name his curiosity, and raising his presumption of superior intelligence), but blankly in their more vivid sense of personality ascribed it to the devil, something to be driven out and to get rid of.

(3) Puritan Energy.

They cleared the forests, gleaned the uneven fields from the glacial stone drift, built in quick time their homely cabins, and moving from tract to tract like a collective array of nature's life, even as the animals and plants, they spread with their increasing sons and daughters. They would have laughed to scorn at the modern task of doing so simple a thing as to raise a child. Their women in addition to the work of their large families, and of ordinary housekeeping without modern improvements, performed nearly all the labor that is now done in factories and shops in fitting raw material for use as clothing and food. If luxuries were not

so common then as now, still they stood content without murmur; hopes centering in rising children and a firm belief paid for all.

With all this the Puritan had education. In 1640 the eighty Puritan ministers of New England were university men; a fair number of the laymen were college graduates, and the large majority could at least read and write. They were picked men intellectually.* Not only were they sanguine in founding schools, but they practiced, and perhaps saw by instinctive foresight, the great truth as to education that is just now dawning upon the modern mind, to wit: That education must include half, the school of books, and half, the drill of hands: that these many generations of hand-workers at diversified employments have also been building up the civilized mind; that you can hardly reach the ideal of human culture, without the role of practice working towards a definite immediate end along with the blooming expansion of theories and ideas.

(4) Number of the Puritans.

The Puritans were the dominant element in the settlement of the northern colonies. There were 700,000 New Englanders at the beginning of the Revolution. The Puritan element constituted about one-third of the 150,000 population in New York. There were also a goodly number of them in Pennsylvania and New Jersey, and some in the southern colonies. The Scotch-Irish who formed a large element of the settlers, especially in Pennsylvania and the South, were much like the Puritans. The influence of the Quakers was marked even outside of Pennsylvania. Of the 2,500,000 white colonists at the beginning of the Revolution it has been estimated that the native tongue of five-sixths was English.

*The Puritans, England, Holland and America. Douglas Campbell. Vol. II, p. 405 and 406.

These people became generally assimilated in language, ideals and national spirit, though two distinct groups of North and South arose. All brought with them the conservative domestic ideas of the old country, and for over two hundred years of the colonies and the early republic no essential weakening, impairment and degeneracy of the family appear.

(5) French and English Colonists.

France and England were rivals for the conquest of the New World, the former with nearly double the population and wealth of the latter. In the whole course of the struggle to colonize, France seems to have put forth the greater effort. At her expense she furnished armies to assist her colonists in defense against the Indians with such generals as DeTracy and Frontenac, while the English colonies not only depended upon themselves for that purpose, but greatly assisted the mother country in fighting the common enemy, France. France encouraged to the utmost the coming of settlers, and at one period (1665-1670) sent over 1,200 carefully selected girls for their wives and furnished each with a generous dowry. The young men by official favoritism were almost compelled to marry, and the French leaders seemed to have had especially in view the encouragement of large families and the rapid growth of population. Nor was her territory on the whole less favorable than that of her rival. The fur trade from the very beginning of settlement afforded great profit. The fishing, lumbering and transportation advantages were of the best. Beyond Quebec lay the rich lands and mild climate of Ontario, and connected with these by navigation was the country about the Great Lakes and the whole valley of the Mississippi. France, indeed, founded settlements in the States of Michigan, Wisconsin, Minnesota, Indiana and Illinois. Nor did her colonists lack religious zeal inspired by the ardent Recollets, Sulpicians and Jesuits, who

besides, as missionaries, won the friendship and alliance of the savages. Quebec was founded in 1608, and after over 150 years in 1763, when the whole French territory was ceded to England, its French population numbered but 60,000, while at that time the white population of the English colonies was 1,500,000. That the United States became English rather than French was chiefly due to the rapid growth and preponderance of the English colonists.

(6) French and English Population.

At the close of the Revolutionary War it has been carefully estimated that as many as 30,000 American loyalists emigrated into Canada and settled in the Provinces of Ontario, Nova Scotia and New Brunswick, and the lower counties of Quebec, and the tide of emigration from the United States into Canada continued quite far into the nineteenth century, the French being confined mostly to the territory adjacent to the lower St. Lawrence.*

In about 1830-40 however the tide turned. This hardy race of French-Americans, originally largely gathered from Normandy, were becoming a numerous people, acclimatized, and invigorated by 200 years of residence on American soil in a rigorous climate. They spread out in all directions into Canada; they migrated into the northern part of New York, Vermont and New Hampshire, and finally in large numbers into the manufacturing districts of New England, and also into the Northwestern States, until now they number about 1,500,000 in Canada, and 1,000,000 in the United States. The New Englanders from the close of the Revolution continued for a long time their rapid spread and multiplication. First, northern, central and western New York, and then

*As evidence of this migration in the fore part of the nineteenth century, five of the seven brothers of the family of the writer's paternal grandfather, (a Puritan family that settled at Salem, Mass., in 1630, of whom this branch was then resident at Weybridge near Middlebury, Vt.) removed to Canada, two of whom including this ancestor afterwards returned to the States.

Ohio, Michigan and northern Indiana and Illinois, were mostly settled by them; the states lying in the same latitude farther to the west received a large infusion of their blood. Up to about 1840 the people of the Northern States were almost wholly of the original stock, which was chiefly Anglo-Saxon.

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CHAPTER IX.

Decadence of the Northern Yankees.

(1) Increase of Population.

Table 1. Total Population, in Thousands.

	1 1799, Population.	2 1799 to 1800, % Increase.	3 1800, Population.	4 1800 to 1810, % Increase.	5 1810, Population.	6 1810 to 1820, % Increase.	7 1820, Population.	8 1820 to 1830, % Increase.	9 1830, Population.	10 1830 to 1840, % Increase.
United States	3,929	35.1	5,308	36.4	7,259	33.1	9,638	33.5	12,866	32.7
Negro	757	32.4	1,002	37.4	1,377	38.6	1,771	31.4	2,328	33.4

	11 1840, Population.	12 1840 to 1850, % Increase.	13 1850, Population.	14 1850 to 1860, % Increase.	15 1860, Population.	16 1860 to 1870, % Increase.	17 1870, Population.	18 1870 to 1880, % Increase.	19 1880, Population.	20 1880 to 1890, % Increase.
United States	17,069	35.9	23,191	35.6	31,443	22.6	38,558	30.1	50,155	24.9
Negro Pop.	2,873	26.6	3,638	31.1	4,441	9.9	4,830	34.8	6,580	13.3
Foreign Pop.	2,244	.....	2,244	.....	4,138	.....	5,567	.....	6,679	.....
N. Atlantic Div.	3,626	.....	3,626	.....	10,594	.....	11,280	.....	14,507	.....
N. Central Div.	4,721	.....	4,721	.....	7,914	.....	11,280	.....	15,196	.....
Western Div.	178	.....	178	.....	618	.....	990	.....	1,767	.....
S. Atlantic Div.	4,679	.....	4,679	.....	5,364	.....	5,853	.....	7,597	.....
S. Central Div.	4,985	.....	4,985	.....	6,950	.....	8,155	.....	10,087	.....

	21 1890, Population.	22 1890 to 1900, % Increase.	23 1900, Population.
United States	62,622	20.7	76,303
Negro population	7,488	18.1	8,840
Foreign population	9,308	.....	10,460
North Atlantic Division	17,401	.....	21,046
North Central Division	19,683	.....	23,227
Western Division	3,027	.....	4,091
South Atlantic Division	8,857	.....	10,443
South Central Division	13,651	.....	17,156

Table 1 will show the population of the United States at each decennial census from 1790 to 1900, and the rate of increase for each decade; also the negro population with its rate of increase; also from 1850 the foreign population, and that of each of the five divisions of states with their rate of increase. These divisions are arranged in two classes, the Northern and Southern, and with the northern we may include the western. In the United States' census returns the State of Missouri is put in the North Central Division. I have, instead, put it into the South Central and arranged the populations and percentages accordingly, because that state, especially outside of the City of St. Louis, represents the southern or border people and their habits and character rather than the northern. The northern section is characterized and separated from the southern in three essential particulars: 1st, its original population were mostly Puritans; 2nd, it has but few negroes; 3rd, it is chiefly where the great foreign immigration since 1820 has come in. This foreign immigration began essentially in 1840, and it will be noticed that the increment of population in the country was as great or greater before than since that time.

It will also be noticed that the two southern divisions since that time without immigration, have increased about as fast as the two northern with immigration, and that the southern whites, especially of late, have increased even somewhat faster than the negroes.

(2) Present Number of the Yankees.

Table II. (Table XLV. Vol. I. Pop. U. S. Census 1900.)

Number of Immigrants in Thousands.

Countries.	1 Total.	2 1891-1900.	3 1881-1890.	4 1871-1880.	5 1861-1870.	6 1851-1860.	7 1821-1850.
Aggregate	19,115	3,687	5,246	2,812	2,314	2,598	2,455
Canada and Newfoundland.....	1,049	344	392	383	153	59	57
Germany	5,009	505	1,452	718	787	951	593
Great Britain	3,024	270	807	548	606	423	367
Ireland	3,871	390	655	436	435	914	1,038
Norway, Sweden and Denmark.....	1,439	371	656	243	126	24	16
Total.....	14,393	1,539	3,965	2,329	2,110	2,373	2,075
Austria-Hungary	1,027	592	353	72	7	.....	.....
Italy	1,040	651	307	55	11	9	.....
Russia and Poland.....	926	602	265	52	4	1	.....
All others	1,726	301	355	301	180	213	374

Table II, will show the foreign immigration, and it is the intention of these tables so far as possible to separate these people and their descendants from the old stock which we will call Yankees, not for any special virtue in the latter, but simply for a study of population. The question is, how many people in this country this immigration now represents.

The census returns give us only the native born of foreign parentage with the foreign born as a basis. Evidently a large portion already, and an ever increasing larger portion represented by this immigration, has and is constantly merging into the class in the census indicated as native born of native parentage. The portion, for instance, of this immigration existing in 1860, which may be estimated at at least five millions, has with its increase almost entirely disappeared in the class of native born of native parentage.

From the census of 1870 we have reported 5,325,000 native born of foreign parentage. The descendants of these would all be now in the class of native parentage, besides the issue of many others of foreign parentage before that time,

and also the children of all the other native born of foreign parentage since that time.

Considering the rapid increase of foreigners, and that the original population in this country for a long time doubled every twenty-five years, it might be fair to assume that these nineteen millions have become thirty-eight millions. This ratio would make the Irish representatives of it number something less than eight millions, and they have been estimated by many at over ten millions. Now the number of these persons returned in 1900 of foreign parentage, is 26,198,000, and besides these there is that other large number representing this immigration of foreign grand-parentage or the like.

I have taken a single city as Plattsburgh, N. Y., where in the census of 1900 about 4-7 of the population are classed as native born of native parentage; 2-7 as native born of foreign parentage, and 1-7 as foreign born, and from personal observation estimated that not to exceed 1-4 of the population, not 4-7, belong to the original stock, that is, persons we have called Yankees who represent the population outside of this immigration.

The ratio, however, of the Yankees to those returned as of native parentage would be somewhat different in different communities. Let every one observe for himself. I have, however, after much study determined that by increasing the number returned in the census as of foreign parentage, by one-third we would at least not over-estimate the actual number representing this immigration. In a few states however, (marked with a star) this estimate would overrate those of a foreign extraction, and in these I have taken 1-2 of the native born of native parentage to represent the old stock.* That

*In the case of Plattsburgh, which may be exceptional, it will be noticed, that by diminishing the native born of native parentage (4-7) by 1-3 of those of foreign parentage (3-7) which is 1-7, we have 3-7, or by taking 1-2 of 4-7 we have 2-7; in both cases over-estimating the actual number of Yankees (1-4) It is the chief aim in this calculation not to under-estimate the number of the latter.

estimate makes 8,285,000 to be added to the foreign parentage, and gives us 34,483,000 people in the United States arising from this immigration of 19 millions. (See Table II.) Starting from this basis in the succeeding tables will be shown the development and the present character of the various classes of the population.†

Table III. In Thousands. North Atlantic Division.

	1 Population. 1900.	2 Foreign Parents. 1900.	3 Foreign Parents. Per cent.	4 Native Whites. Native Parents. 1900.	5 Whites. 1860.	6 Old Stock. 1900.	7 Old Stock. Per cent.	8 Native Whites.	9 Foreign Whites.	10 Children 1 year old. Native Whites. Native Parents.
United States ..	76,303	26,198	34.3	41,053	27,002	32,768	.42	56,740	10,350	115.8
Maine	694	199	28.8	493	628	427	.62	599	92	8.6
New Hampshire ..	411	168	40.9	243	238	186	.45	322	87	3.7
Vermont	343	117	34.1	225	315	136	.54	293	44	4.6
Massachusetts ..	2,805	1,746	62.3	1,032	1,231	450	.16	1,322	840	19.4
Rhode Island	428	275	64.2	144	174	*72	.16	255	133	6.3
Connecticut	908	520	57.3	372	460	199	.22	655	187	7.5
New York	7,268	4,319	59.4	2,851	3,880	1,412	.19	5,262	1,829	20.5
New Jersey	1,883	988	52.5	825	672	496	.27	1,322	430	99.1
Pennsylvania	6,302	2,416	38.3	3,729	2,906	2,924	.46	5,159	982	235.7
North Atlantic Division	21,046	10,753	51.1	9,917	10,594	6,352	.30	15,898	4,738	235.7

	11 Children 1 year. Native Whites. Foreign Parents.	12 Per cent. of White Children of Old Stock.	13 No. Foreign to 1 of Native Whites.
United States	50.4	.39	2.4
Maine	4.7	.46	3.6
New Hampshire	4.1	.57	4.
Vermont	1.9	.44	2.8
Massachusetts	39.7	.8	4.7
Rhode Island	6.1	.8	4.7
Connecticut	11.8	.11	5.
New York	86.2	.12	3.4
New Jersey	21.4	.18	3.3
Pennsylvania	32.4	.42	1.7
North Atlantic Division	208.3	.25	2.9

†The figures presented in these tables are based upon the census of 1900. Since then the foreign element has relatively gained very fast in the northern sections, and the true proportion of Yankees at present for this reason would be under rather than above the estimate.

Table IV. In Thousands. North Central Division.

	1 Population.	2 Foreign Parents.	3 Per cent.	4 Native Whites. Native Parents.	5 White Population. 1860.	6 Old Stock.	7 Per cent. Old Stock.	8 Native Whites.	9 Foreign Whites.	10 Native Whites. Native Parents. Children 1 year.
Ohio	4,157	1,410	33.9	2,651	2,339	2,181	.52	3,602	457	67.8
Indiana	2,516	506	20.1	1,952	1,350	1,784	.71	2,316	141	51.2
Illinois	4,821	2,466	51.2	2,271	1,711	1,449	.30	3,770	964	66.0
Michigan	2,420	1,373	56.7	1,026	749	569	.33	1,853	540	26.3
Wisconsin	2,069	1,472	71.2	585	775	292*	.14	1,542	515	24.4
Minnesota	1,751	1,312	74.9	425	172	212*	.12	1,233	504	16.6
Iowa	2,231	957	42.9	1,261	674	942	.42	1,912	305	35.0
North Dakota ..	319	247	77.5	65	.....	32*	.10	199	112	2.2
South Dakota ..	401	245	61.1	136	.....	68*	.16	292	88	4.7
Nebraska	1,066	503	47.2	553	28	386	.36	879	177	16.4
Kansas	1,470	403	27.4	1,013	107	879	.59	1,289	126	27.8
N. Central Div.	23,227	10,898	46.8	11,944	7,914	8,794	.36	18,895	3,936	341.4
Total No. Atlantic and N. Central Div. ...	44,273	21,651	48.8	21,861	18,265*	15,146	.33	34,793	8,674	576.1

*240,000 negroes are taken from the aggregate of column (5) in Tables III and IV.

	11 Children 1 year. Native Whites. Foreign Parents.	12 Per cent. of White Children of Old Stock.	13 No. Foreign Children to one of Native Whites.
Ohio	19.6	.46	2.3
Indiana	4.7	.71	1.5
Illinois	46.7	.33	2.7
Michigan	27.0	.15	3.8
Wisconsin	27.7	.8	3.4
Minnesota	30.0	.6	4.4
Iowa	16.4	.35	2.7
North Dakota ..	7.5	.4	5.9
South Dakota ..	6.2	.10	4.4
Nebraska	11.1	.26	3.3
Kansas	7.0	.54	2.6
North Central Division	203.9	.29	2.8
Total North Atlantic and North Central Division	412.	.25	2.8

Table V. In Thousands. South Atlantic Division.

	1 Population.	2 Foreign Parents.	3 Per cent. Foreign Parents.	4 Native Whites. Native Parents.	5 White Population in 1860.	6 Old Stock or Yankees.	7 Per cent. Old Stock.	8 Native Whites.	9 Foreign Whites.	10 Children 1 year old. Native Whites. Native Parents.	11 Children 1 year old. Foreign Whites.	12 Per cent. White Chil- dren of Old Stock.	13 No. Foreign Children to 1 Native White.
Delaware	184	36	19.5	118	91	96	.52	140	13	12.7	.7	.54	3.3
Maryland	1,188	273	23.	680	516	589	.49	859	93	18.1	4.3	.51	2.2
Dist. Columbia .	278	58	20.9	134	75	115	.41	172	19	2.6	.5	.56	1.7
Virginia	1,854	52	2.8	1,141	1,048	1,124	.60	1,173	19	33.1	.7	.94	1.3
West Virginia .	958	71	7.4	843	.....	820	.85	892	22	28.0	.9	.89	1.5
N. Carolina	1,893	13	.7	1,250	631	1,246	.66	1,259	4	39.4	.2	.99	1.6
S. Carolina	1,340	17	1.3	540	291	535	.40	552	5	16.5	.2	.96	1.3
Georgia	2,216	38	1.7	1,144	592	1,132	.51	1,169	12	34.5	.5	.95	1.4
Florida	528	51	9.7	254	78	237	.45	278	19	7.7	.9	.77	1.7
S. Atlantic Div.	10,443	611	5.9	6,107	3,322	5,894	.56	6,497	208	182.6	8.9	.86	1.6

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Table VI. In Thousands. South Central Division.

	1 Population.	2 Foreign Parents.	3 Per cent. Foreign Parents.	4 Native Whites. Native Percentage.	5 White Population. 1890.	6 Old Stock.	7 Per cent. Old Stock.	8 Native Whites.	9 Foreign Whites.	10 Children 1 year old. Native Whites. Native Parents.	11 Children 1 year old. Foreign Whites.
Kentucky	2,147	189	8.8	1,673	919	1,610	.75	1,812	50	43.2	1.8
Tennessee	2,020	59	2.9	1,481	826	1,462	.72	1,522	17	44.2	.7
Alabama	1,828	45	2.5	956	528	941	.51	986	14	20.3	.3
Mississippi	1,551	28	1.8	614	354	605	.39	633	7	19.1	.3
Louisiana	1,381	163	11.8	569	358	515	.37	677	52	19.4	2.1
Texas	3,048	471	15.5	1,959	422	1,802	.59	2,249	179	64.8	10.5
Indiana Territory	392	15	4.1	287	.....	282	.72	297	4	9.2	.2
Oklahoma	398	54	13.6	313	.....	285	.74	351	15	10.3	1.1
Arkansas	1,311	47	3.6	897	324	882	.67	930	14	28.2	.7
Missouri	3,106	741	23.9	2,204	964	1,957	.63	2,729	216	63.6	8.9
South Central Division.....	17,186	1,815	10.5	10,958	4,695	10,351	.60	12,191	573	322.3	27.0
S. Atlantic and S. Cen. Div.	27,669	2,426	8.7	17,065	8,017	16,245	.58	18,688	781	504.9	35.9

	12 Per cent of White Children of Old Stock.	13 No. of Foreign Chil- dren to 1 of Native Whites.
Kentucky .....	.85	1.5
Tennessee .....	.94	1.4
Alabama .....	.92	2.4
Mississippi .....	.94	1.4
Louisiana .....	.69	1.4
Texas .....	.69	2.2
Indian Territory .....	.92	1.3
Oklahoma .....	.76	2.4
Arkansas .....	.63	1.6
Missouri .....	.63	1.7
South Central Division .....	.75	1.3
South Atlantic and South Central Division .....	.81	1.7

Table VII. In Thousands. Western Division.

	1 Population.	2 Foreign Parents.	3 Per cent. Foreign Parents.	4 Native Whites. Native Parents.	5 White Population. 1890.	6 Old Stock.	7 Per cent. Old Stock.	8 Native Whites.	9 Foreign Whites.	10 Children 1 year old. Native Whites. Native Parents.	11 Children 1 year old. Foreign Whites.	12 Per cent. of White Children of Old Stock.	13 No. Foreign Children to 1 Native White.
Montana	243	139	57.3	92	.....	46	.14	163	62	2.4	2.8	.12	3.1
Wyoming	92	41	45.4	47	.....	34	.37	72	16	1.2	.8	.28	3.
Colorado	539	218	40.5	311	34	239	.44	438	90	7.5	4.2	.42	2.7
New Mexico	195	31	16.	149	93	139	.71	166	13	4.9	.7	.73	1.8
Arizona	122	50	40.9	44	.....	28	.23	70	22	1.3	1.1	.22	2.7
Utah	276	169	61.2	104	40	52	.18	219	52	5.6	3.5	.15	2.6
Nevada	42	21	51.7	15	6	8	.19	26	8	.4	.2	.20	1.6
Idaho	161	67	41.7	89	.....	67	.41	132	21	3.2	1.3	.36	2.6
Washington	518	241	46.6	265	11	185	.35	394	102	6.0	4.3	.27	2.7
Oregon	413	151	36.7	256	52	206	.50	340	53	4.7	2.1	.42	2.9
California	1,485	815	54.9	644	379	373	.25	1,086	316	14.0	10.3	.19	2.5
Western Div. ..	4,091	1,949	47.6	2,020	618	1,377	.33	3,112	760	51.2	31.3	.28	2.5
N. Atlantic, N. C. and W. Div. ....	.....	.....	.....	.....	.....	16,523	.33	37,905	9,434	627.3	443.5	.25	3.

Column (1) of each of the tables shows in thousands the total population of 1900. Column (2) shows all persons, foreign or native born, of foreign parentage. Column (3), the percentage of those of foreign parentage set forth in column (2) to the whole population. Column (4) shows the native whites of native parentage. Column (5) the white population in 1860, but in the northern divisions the negro population of 240,000 is taken out at the end. Column (6) shows the old population or Yankees, estimated as we have shown by taking out from the returns of native born of native parentage, one-third of the number returned as of foreign parentage—in each case. This calculation reduces the forty-one millions of native born of native parentage about one-fifth and gives us 32,768,000 as the actual number of Yankees north and south in the United States, or nearly the same as those of foreign extraction. Column (7) gives the percentage of this old stock to the whole population. Column (8) gives the total native white population. Column (9) the foreign whites. Column (10) gives all the white children of one year of age and under in the census year of 1900 whose parents are native born. Column (11) such white children whose parents are foreign born.

Column (12) gives the percentage of all such white children whose parents are both native born or foreign born, that the old stock or Yankees furnish. This percentage is based upon the assumption that the Yankees have as many children in proportion to their population, as do the remaining native whites. Column (13) gives the number of children that foreigners have proportionate to their population to one child, that the native born have, all being whites.

It will be noticed that in every case the foreigners have more children, and this is partly explained by the fact that they are mostly adults and come over when comparatively young. From this cause alone however, their number of chil-

dren would be something less than double; for in the southern section, supposing them there to be of equal fertility with the natives, their number of children is considerably less than double. But in any event it will be seen that the ten millions of foreigners in this country count for far more than their proportionate number in making a population, in some cases four to five times as much. These last ratios of children show the future trend of the population.

(4) Northern and Southern Yankees.

It will be noticed as in column (7) that the Yankees are relatively fast disappearing in the north, and that their proportion especially in the eastern and some western states has already become quite small.

It might be interesting to compare Massachusetts with North Carolina. In 1860 Massachusetts had (Column 5) 1,231,000 population, and if we deduct 1-4 for foreigners and negroes, we have over 900,000 Yankees. North Carolina had at that time 631,000 of the old white population. Now (Column 6) the former has 450,000; the latter 1,246,000; that is, the former has diminished by one-half and the latter nearly doubled. Nor do we get an explanation by supposing a greater emigration from Massachusetts. The census shows that of the native born now in Massachusetts there are 94,000 more that were born in other states, than there are in other states of those born in Massachusetts, that is that the interstate migration has been to that extent to the latter state, and not from it; while the same census returns show that North Carolina has not gained but lost 179,000 by migration to other states. By a further comparison (Column 12) it will be seen that the Yankees of Massachusetts have but eight per cent. of the rising white children of their state, while those of North Carolina have ninety-nine per cent. of theirs. From another source, and from the State reports, it has been carefully estimated that the number of children per

family of the old native stock of Massachusetts is but 1.8, a rate which, considering the modern tendency of that class not to marry, would result in the loss of nearly one-half of the population at each generation.

What appears strikingly in the cases of these two states will also appear generally when comparing the northern and southern sections in columns 5 and 6. In column (5) Table IV, we have 18,268,000 whites of the two northern sections in 1860, and if we diminish the same by 1-4 for foreigners we have 13,701,000 for the old population. In Column 5, Table VI we have 8,017,000 whites for the two southern divisions in 1860. Column (6) of the first table will show 15,146,000 Yankees in the north in 1900, while in column (6) of Table VI we have 16,245,000 Yankees in the south in 1900. The former have increased about 10 per cent. in forty years while the latter have more than doubled. Also if we compare in Table III, columns (5) and (6) reducing the amounts set forth in column (5) by one-quarter for the foreign and colored population at that time, we shall find that in the North Atlantic Division, except Pennsylvania where there was a large original German population, the Yankees have actually decreased in numbers from 1860 to 1900.

(5) Resettlement.

It further partly appears from column (13) that the native whites of foreign origin are fast waning in reproduction as compared with their ancestors, or with the earlier Yankees. This fact can also be definitely seen by personal observation. Perhaps no system of taking the census would enable one to abstract and study separately with accuracy the former elements of a population where there has been much immigration, and yet this is the main question in studying the effects of the institutions of a country, and is the chief point we have in view in these tables. It was with this same end, that the

enumerating of those of foreign parentage was begun in 1870.

It is sufficiently obvious however, that the northern section of the United States is being overwhelmed by an avalanche of other life and other blood. But 33 per cent. are left therein from the original population (Column 7, Table IV) and twenty-five per cent. from their children for the rising generation (Column 12). This means, of course, a resettlement of the country which is practically the case in the northeastern states. Now although it might be argued that the old stock has lost its strength and virility, and that we can build up quite as good a population by the infusion and crossing of new blood; yet if the new people, so fast as it is formed, likewise gives way to a horde of new invaders, as seems now to be portentous, then it would be well to halt and discover the error in our social system. We certainly cannot be so fatuous as to say we will forever build up a new people, and as fast as formed destroy it, and that that course is progress.

(6) Causes of the Decadence.

To look beneath and see the underlying cause that effects a serious social condition, a cause removable at will, and not merely to specify necessary causes that cannot be overthrown but may be worked around, or fitful causes that come and go, or trifling causes that may be ignored, is the highest task of philosophy. The causal wave that seems well nigh to have whelmed into impending death and destruction a gifted people, the Yankees of the north, who had but tasted of the higher culture, art and progress, is not a form of religion; for the Puritans thrived for many generations under the same; nor is it a weak race; for the English nationality has long been triumphant; nor an unpropitious country or climate; for at the north subjected to a greater rigor of cold for the same period, the French Canadians have con-

tinued to thrive, and at the South the same English race has not yet flagged in life's current; nor is it necessarily competition with a lower standard, an underbidding, underlying immigration; for the South has had a standard still lower, a race more suited to their hot climate to compete with; nor is it concentration in the cities, erst thought to be the great destroyers of life; for more than one-half of the ten million immigrants are in the cities of 25,000 and over, and their per cent. in such cities is 26.1 while outside it is but 9.4. The latter too have been in like manner subject to all the modern influences, perhaps baleful to the family, of the extreme specialization of labor, the factory system, and even the competition of women in the industries.

There seems to be one central cause that strikes at the family that is nurtured here, and which the foreigner reared abroad has escaped:—it is a theory that ignores reproduction, that violates the principles of love and domestic association, and that began more obviously in fearing childhood and avoiding parenthood. The child was the ulterior object of love and sacrifice, and to remove or avoid that object is to break up the necessity, the greatest utility and the desire of the home itself. Thus selfishness, which has ever been checked and subdued by the love and attraction between the sexes and by parenthood, could spring up and reign supreme. Equality, independence, competition and warfare could riotously flourish between the sexes contrary to nature and the course of things, bringing speedy degeneracy. There will be hereinafter some of the variations of this cause presented.

REFERENCES.

Twelfth census of the United States 1900. Vols. I and II Population.

NOTE.—“There is no radical cure for degeneration but in a pure and sane family life, which disciplines the welcome and untainted child in the robust virtue of self control, and in an unswerving allegiance to duty.”

Giddings-Principles of Sociology, P. 352.

CHAPTER X.

Equality of the Sexes.

(1) Evolution of Ideas.

IDEAS, as well as desires, instincts or emotions, are social forces, and may be analyzed, abstracted and dealt with as such. A center of light sends its rays in all directions. A mass of matter as a ball in motion, displaces everything before it; likewise, an idea transmitted from mind to mind, so far as it carries conviction, has an effect precisely according to its content, or what it means. Now ideas are generally the predication of some quality or thing concerning a class or many individuals as subject, and are in form universal propositions as, "All men are mortal." The idea is expressed as a universal or absolute truth, and moves and has its force, like the center of light, in all directions as such universal.

The fact is, however, that most social ideas are not universal or absolute truths, but are empirical and only particular or relative truths, and, as they move down through social life expressing and by reason of logic having the force of a universal proposition, they contain an element of error, always to be watched and to be eliminated by a limitation of the original proposition, restricting its universality. The history of all evolving thought shows this constant tendency, and nowhere more clearly than in the development of a system of civil law. The Court of Equity in England arose from the necessity of limiting the too extensive generalizations of the common law.

(2) Equality.

The idea, that all men are equal, illustrates such a proposition, universal in form and carrying conviction by its expression as if absolutely true. In a democracy like ours this idea is pushed by the force of mere logic and free institutions to the utmost, until to the common mind it stands as a first principle, almost without exception or reservation.

And first what does the proposition mean. Now there is and has been from the beginning running down through Christian civilization an ideal of equality between the sexes. This may be expressed as $A + x = B + y$; not $A = B$: where A and B represent mere human personality, and x and y differentials of sex. There has also been an ideal of economic equality, which is an equality of station and honor, of equal enjoyment of the common labor; but there has not been an equality of authority, of the management of property acquired by the husband, and of control in the state or family. It is the confusion of these two equalities that makes the confusion of reasoning.* It is the meaning of equality in the latter sense, or an ideal of sex identity, that has been largely current which is herein presented and opposed.

Political equality must mean, "all men stand equal before the law, have the same privileges and are subject to the same burdens." And under men why not include women also? Therefore, all men and women, whether married or single, should stand equal before the law, and be subject to the same burdens while enjoying like privileges. Such is the inevitable force of logic, and such is the inevitable tendency of this idea of political equality unless limited. But our theory of law and the social condition of the family, has always held that women, more especially married women, should have certain privileges, and be freed from burdens to which men, especially

*The ideal equality between the sexes might be termed social equality, unless perhaps the ladies in this respect should have a preference of social superiority.

married men are subject. Here is a collision, and it is this collision that makes the difficulty. The question is, "shall we put women upon the same legal footing as men?" If so, the law of the domestic relations, of the respective rights of husband and wife, must be almost entirely changed.

(3) Logical End of Equality.

Of course there are some who might argue, that you should give women all the privileges, and put upon men all the burdens; that women should have the power, but men bear the responsibility, that women should spend or control the money, but men pay all the expenses of the family. This can be talked or argued, but it will not reason out nor work out. Just as plain as is the proposition, that equality is equality, or A is A, so the inevitable end of this notion of the political and legal equality of sex, is, that the wife and husband shall stand alike before the law; whatever privileges she now has, he shall have; whatever burdens he now bears, she shall bear. If men now support the family, women also must, or neither must. If wives may now leave their husbands with impunity, husbands also may leave their wives, or both be alike restricted. Alimony must be entirely dispensed with, or if allowed, taken or given impartially as to each. In fact, almost an entirely new code as to the domestic relations will be necessary. In order to determine what this new code might be, it would be better to assume that men would enjoy all the privileges that women now have, without the right however to compel them to do, what the men would not be compelled to do: that is, the marriage relation would be free on both sides, and either party could withdraw at his pleasure and take his property without hindrance. Such marriage we will call "free marriage," or "free love in the law," though not necessarily, in fact.*

*See Chap. XIII, Secs. 3 and 4 post.

(4) Effect of Free Marriage.

It is a very great mistake to suppose that such a free marriage would at once result in the destruction of the family, of society and civilization. Such has been substantially the system in China, and also in Japan. Such was the system in the Roman Empire, for the husband could divorce his wife at his pleasure, and if in the wrong, need only return the dowry he had received from her. And so likewise at Athens, although there the wife had greater difficulty in being released. Under the Roman Republic, the husband's power being unlimited, he had no restriction. Nor does the husband seem to have been much restricted under the Mosaic law. The Mohammedan husband is but little restricted to-day. Outside of Christianity, the right of free divorce to the husband has been the general rule, and under Christianity, as in several of the states of this country, the right of free separation, that is to leave and take your property with impunity and without legal action, (not including the right to remarry), is accorded to married women, though not to married men.

It is much nearer the truth, that most married persons, under the religious and moral ideas they now possess, would remain faithful to each other without any law whatsoever regulating their mutual personal rights as affected by marriage, and for reasons that will appear more especially hereafter, it would seem that under such conditions divorces and separations might to some extent be less frequent than they are in some states and in some instances in this country to-day.*

(5) The Ties of Marriage.

Far deeper and stronger than the law is the tie that binds together husband and wife. In the first place it lies in human nature, in honor and in love. It is supported by an innate

*See Chap. XIV, Secs. 3 and 4 post.

sense of morals and by public opinion. It is one of the leading cultures of Christianity as seen in the horror of separation. It is fastened by the tender hands, the ruby lips, the appealing innocent eyes, of your own little children. It is this spirit of matrimonial fidelity that makes what protecting laws we have, rather than the law that creates the former. Without any law also, marriage would be encouraged, especially on the part of men. They would not fear to enter, and women would thus have a better chance for selection, and could protect themselves by special contract as to property and personal rights. The state could protect itself by requiring that both father and mother should be holden for the support of their children.

I have presented, I think fairly, the possibilities of free marriage without by any means approving, but to try to give a forecast of that condition of society, to which the doctrine of political equality between the sexes leads us.

(6) Female Suffrage.

Natural inequality cannot be changed to equality either by law or the absence of law. The ideal equality in marriage, that is, that both shall equally enjoy the fruits of the common labor, can only be reached by love, assisted by such law as the great majority of generous benevolent men shall impose on the minority of men. An entire absence of law, or what is the same, an equality of law, leaves the woman to the weakness of her natural condition, and she tends to fall into that state of lesser honor in which she is held in oriental countries. The fact alone that she may be deserted at any time, leaves her comparatively helpless, and forced constantly to yield and succumb to individual dictation. She should have superior protection, guarded not only by individual honor, but by custom and law, but such law only as men as a class voluntarily assume, that is, a law that goes beyond the justice among equals, and affords privilege and

superiority. It is the law of ethics rather than the law of justice. Without any such discriminating law, and without marriage with the moral and religious bonds and sanctions that surround it, it is evident from current facts, without reference to other countries or other times, that woman would fall into a state of concubinage, which is, indeed, equality before the law.

Female suffrage rests for its argument upon equality, and when its advocates reach beyond equality as a right, and demand privileges for women, their argument contradicts and stultifies itself. The whole theory of suffrage in democratic government is based upon the idea of equal burdens and duties, as well as rights, and its principles are destroyed when any persons exercising equal power, claim special privileges; but privileges are granted or given as favors to the weaker, whether in the home or by law in the state.

(7) Effect of Equality.

The idea of sex equality, that has to a large extent pervaded the northern section of the United States, has tended very much to weaken the family. It has impaired the ideal of superiorities in the opposite sex that has mutually attracted each. It has tended to blast the rising bloom of romantic love. It has tended to strife, conflict and sex warfare, rather than to amity and love. It has tended to create in women ambitions and modes of life and thought hostile to a contented and successful wifehood, and to destroy in men chivalry, benevolence and kindness towards women. It has hastened on the industrial employment of women far faster than the changed conditions of industrial life warranted or demanded.

Constantly throwing down to the masculine mind "we are equal in every respect" until he believes it, raises in him at once the question "why do you need any more help or favor than a man?" and he refuses to assume superior obligations,

until the weaker woman is compelled to compete on equal terms with the stronger man. Having this belief, if you impose upon him in marriage far greater obligations, he will eschew marriage, or if already in its bonds, will do his best to escape them. In other words you spoil the men for husbands, as soon as you have thoroughly converted them to the idea of sex equality.

The evolution of the idea of sex equality is therefore, first, towards an actual political equality in all respects, and thence to the retrogression of women to the inferior condition of less civilized society, or to the impairment of marriage and the destruction of society.*

(8) Equality Against Nature.

The tendency to equality of sex seems also to be against the course of nature. It fosters as an ideal sex likeness, and it would seem to produce an ever increasing assimilation of sex which would tend to cause degeneracy. Not only an identity of ideals in each sex would check the inducements to marriage, but it is very probable that reproduction itself would be seriously impeded. As the outspreading branches of the tree of evolution diverge wider and wider, so in the progress of humanity, the sexes diverge, and an artificial culture contrary to natural growth is deleterious. In an advancing society more and more the children need care and nurture, and a tendency that turns the attention of mothers from that function must be retrogressive. Great is the effect of mind upon body, and nowhere greater than the mind of woman upon her reproductive constitution. During her most affective period, thrown into exciting surroundings with aims and

*A people under free love without either the moral and religious obligations, or the consequent laws of marriage, would not be apt to survive unless perhaps in communism or by holding wives and children in the greatest subjection, as property. See Chap. II, Sec. 4, ante.

ambitions contrary to her natural sphere, she can hardly fail to be greatly affected injuriously as to maternity with very significant evil results to the race. In a lower state of culture, as among savages, the physical so predominates that great diversity of sex seems unnecessary, but in the higher life, nature seems to demand a more delicate balancing of sexual elements to give vigor and vitality: the limits of diversity must be reached, variation must stretch out its arms to the utmost in order that new life with redoubled vigor shall begin.

Whence comes this theory that the sexes shall be alike or identical again as before sex arose? Instinct, love, feeling, perhaps our truest guide, do not demand it. Science repudiates it, and history, in this country if not elsewhere, may soon show it to be disastrous. But if nothing else be a sufficient objection to this assimilation, manners and morals stand imperiled before it. Chivalry, love, condescension and sacrifice become shattered, while romantic love fritters away into lust and promiscuity.

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CHAPTER XI.

Occupations of Women.

Table VIII. Females Employed. In Thousands.

	1	2	3	4	5	6
	No. employed. 1880.	Per cent. to all Males and Females Em- ployed.	No. Employed. 1890.	Per cent. to all Males and Females Em- ployed.	No. Employed. 1900.	Per cent. to all Males and Females Em- ployed.
All occupations	2,647	15.2	3,914	17.2	5,319	18.3
Agricultural pursuits	594	7.7	678	7.9	977	9.4
Professional service	177	29.4	311	33.	430	34.2
Domestic and personal service	1,181	34.6	1,667	39.5	2,095	37.5
Trade and Transportation	63	3.4	223	6.9	503	19.6
Manufacturing and Mechanical Pursuits.....	631	16.7	1,027	18.1	1,312	18.5

	7	8	9
	Per cent. Employed to all Females in all Pursuits. 1880.	Per cent. Employed to all Females in all Pursuits. 1890.	Per cent. Employed to all Females in all Pursuits. 1900.
All occupations	100.	100.	100.
Agricultural pursuits	23.5	17.3	18.4
Professional service	6.7	8.	8.1
Domestic and personal service	44.6	42.6	39.4
Trade and transportation	2.4	5.3	9.4
Manufacturing and Mechanical Pursuits.....	23.8	26.3	24.7

Table IX.

	1 Per cent. of Females Employed to all Fe- males over 10 years of age.	2 Per cent. of Females Employed to all Fe- males that could work.
San Francisco	33.	28.7
Denver	32.2	27.7
New Haven	28.9	36.1
Washington	33.4	41.7
Chicago	33.2	29.
Manchester	41.2	51.5
Boston	30.2	37.7
Cambridge	29.	36.2
Fall River	41.4	51.7
Lowell	41.9	52.3
Worcester	26.	32.5
Detroit	26.7	33.3
Minneapolis	25.9	31.2
St. Paul	26.5	33.1
St. Joseph	26.9	33.6
St. Louis	23.7	29.6
Kansas City	24.1	30.1
Omaha	25.5	32.1
Newark	24.7	30.8
Paterson	29.4	36.7
Albany	25.2	31.4
New York	27.1	33.8
Rochester	29.1	36.2
Syracuse	24.1	31.1
Troy	38.2	47.7
Cincinnati	27.4	34.2
Philadelphia	27.8	34.7
Providence	31.4	39.2
Average	28.7	35.8

(1) Number Employed.

Column 1 of Table VIII will show the number in thousands of females employed and column 2 the percentage of females employed to all males and females employed in occupations outside of home for the year 1880. Columns 3 and 4 will show the same for 1890, and columns 5 and 6 the same for 1900. Columns 7, 8 and 9 will show respectively for the years 1880, 1890 and 1900, the percentage of females employed in each pursuit mentioned to the whole number of females employed. If we exclude agriculture and take the other occupations alone we shall find that the percentage of women employed to all men and women employed is over 23 per cent. The number of women employed in 1900 is 100 per cent. greater than in 1880, and the number of women em-

ployed in other occupations than agriculture in 1900 is 111 per cent. greater than 1880, while population has increased during that period 52 per cent. The actual number of occupations filled by women in the northeastern and north central states outside of agriculture cannot be less than 25 per cent. or one-quarter of all.

Column 1 of Table IX will show the percentage of females employed in the cities named, out of all females over ten years of age. Now if all married and single females that could possibly work were employed, the percentage could not be higher than that returned for males, who are practically all that could possibly work listed in employments, and such percentage of males over 10 years of age is about eighty per cent. of the whole on the average. To determine therefore the percentage of women now employed outside of their homes in these cities to all that could be so engaged, the figures in column 1 must be increased by one-fourth, which is done in column 2. The average for the percentage in column 2 is 35.8 per cent., which shows that in these cities over one-third of all women married and single, capable of employment, are actually employed and listed in the United States Census of 1900.

Column 9 of Table VIII gives the percentage of females employed in domestic and personal service in 1900 as 39.4, or about 40 per cent. This subdivision includes some occupations as janitors, lodging house and restaurant keepers formerly not filled by women, but will fairly represent when considering other occupations, as seamstress listed under mechanical pursuits, the proportion of women as formerly occupied. Of this 40 per cent., about one-half, or twenty per cent. are strictly domestic employments, as house servants, and twenty per cent., other employments formerly filled by women. Sixty per cent. therefore of the total number of women returned

as employed would represent the number now filling positions formerly occupied by men.

(2) Causes of Woman's Employment.

The causes that have produced this industrial revolution are mainly three:—First, the increase of population and the change from rural to urban life; second, the change of making or preparing goods from the domestic circle to external employments and the factory system; third, the growing idea of equality, assimilation of sex and feminine independence. The first two causes may be considered together. If there was not sufficient domestic work left for women, then they in justice should in proportion labor outside; but the insufficiency of domestic work operating alone, there would never have been a dearth of hands to perform domestic labor, as has constantly been the case, but that field of labor would have been from the beginning over supplied. House help would have been cheaper, and domestic economy greater, and the cost of living less because more talent, skill and attention of women had been applied to it, and greater numbers competing. However much the first two causes may have operated, it has been constantly overborne by the third cause.

In any society the price of independence and power is labor and responsibility. Many forerunners of the woman's movement saw plainly this truth, that to win co-equal independence they must likewise enter the industries. Too many failed to perceive the whole truth, that to reach such independence, they must to the same extent as men, enter the industries, win an equal share, and be like men, responsible for its expenditure. If this goal cannot be reached then the theory of sex equality is a failure.

(3) Effect on Marriage.

There always has been a certain caste feeling, a social bias against employed domestic labor, but this has increased when it should have diminished; whereas the social bias that existed

against women entering formerly masculine employments, has been willed away, and such employments made for her honorary, inviting and a raising of social standard. Women, who are and always have been a far more potent factor in moulding social opinion than many have ever dreamed of, have been chiefly instrumental in this change. The natural result is that the sensitive and suggestible young girl, now so easily educated, will fly from domestic work, even though better remunerated, more suited to modesty and future wifehood, to almost any other calling, and amidst all dangers. Habituated to this outside mode of living and her ambition and tastes directed away from the home life, she becomes more and more ill suited to the necessary labor and economy it requires, while a possible husband, with a double competition both male and female about him and an ever increasing cost of subsistence and household help, may love but fears to venture; or if a venture is made the foundation for thrift and economy, for security and happiness, is not good. Now if 34 per cent. (see Table VIII) of the professional positions are filled by women, and they say they must have their emoluments for self-support, and 34 per cent. of the remaining positions are held by men who likewise say the same, then there will be 32 per cent. of such positions remaining for men, their wives and children, and if the latter have high standards and unfitness for the practical nourished by education, discontent and failure even in these cases is ominous.

(4) Good Effects.

In almost all social changes there is a good connected with an evil, and there must be some good connected with the public employment of women. First, it benefits the men; it relieves them from labor and drudgery and affords them more leisure. And men actually need this. They are very defective in social thinking, in many cases because they have been so much impelled to the money or industrial end, too

tired to ply the intellect at anything but business. But society soon becomes wonted to any industrial condition it assumes, and should this change indefinitely increase, then the men would be relieved from all labor, and like the savage be left only to hunt and fight while the women did the work.

Likewise women have been strengthened by the exposure and exercise of public employment; their intellect has been advanced and their wits sharpened. At the same time it seems true, that rich emotion lies in the lap of leisure, that delicate feeling is driven away by the hard lines that come from plotting means to ends, that the sensibility is benumbed, gives way to a conniving intellect or physical appetite.

Independence is accomplished and power is acquired, but power should bring with it responsibility, not only for yourself but for others. If the men for so long have divided their earnings with others, women too to cope with them must do the same. Why cannot they love too and enjoy the luxury of sacrifice? Not merely endure self-sacrifice when by chance subjected, but boldly and knowingly advance, propose and assume the risk and responsibility in the first instance, not wait for men!

(5) Effect on Chastity.

Savages and the lower races, as well as the civilized, either by a vague instinct as to propriety, or by natural fitness, or both, have in their developed systems different employments for the sexes. In general, in polite society a guard rail between the sexes has been constructed of rules, etiquette and manners, the ulterior purpose of which, it will be seen on close observation, is the protection of woman. Attendance by chaperons, parental care, watchfulness as to the kind of company for young women and the restrictions upon both men and women, are only examples of a long list of principles of social intercourse that have been developed and deemed necessary. The rules of etiquette between the sexes seem to

be formed with the idea of unlikeness, with a sentiment of a special superiority in the other, actually felt and not merely simulated, as politeness otherwise appears to be. Always is the underlying theory that the gentlemen and ladies are unlike, and each respectively entitled to the special deferences and honors paid, and each, in the presence of the other, if comparatively strangers, feels by nature a spirit of chivalry, courtesy or respect.

Now, it was at first thought that all this etiquette and culture could be carried to the shop, the office, the polls, and the college class room, and there in like manner preserve delicacy of feeling and guard against indiscretion. Instead of this, however, the first effect of this promiscuous intercourse of the sexes there, was to shock the sense of propriety, not merely because it was new, but because it involved a contradiction. For, in these public places of work and business the ideal is likeness, equality, competition and a struggle, and these latter principles in this field are sure to prevail, and special sex deference must go down. The sentiment of love may be shut out by a coat of mail of indifference, but the constant promptings of nature in this unlimited exposure of the sexes in industry among the single and where marriages are infrequent or despaired of, will inevitably tend to promiscuity, though labor of itself is a moral and deterrent force. Back of all other chastening and renovating forces, and more potent than teaching or preaching, lies the family. As Ruskin says, "Love is the cure for lust."

(6) Evil Effect and Cure.

The great evil effect of this change is social rather than a sex or individual disadvantage. It seems to bar the way for love, marriage and the home. That dream of amatory bliss in almost every youthful heart, that you cannot drive away, for it in truth points to a reality, seems in a measure to be blighted, embittered or turned to gall. Virtue thereby loses

her chief prop, and human nature finds an easy sliding scale to free and lax relations. But this recent condition of society, this certain misogamy among many of the more thoughtful young men, is largely due to the transitional period, wherein by law and custom it is sought to hold men stiffly to all the old and ever increasing marital burdens, while prop by prop their means of upstaying them are knocked from under.

Put upon woman a responsibility in proportion to her increasing power, and give young men a fair show of the marital liberty women now enjoy, and by force of instinct and love, they will rush as ever to win the hearts and beg the hands of maidens, who without active efforts or officious plotting may have manifold selections as heretofore, even without dowries or financial aids.

Society like the body always has a natural cure for its ills. There is often some thorn of a law or custom, suited to a former condition but now a poison, that must be eradicated, and then the healing powers of nature will supply new conditions to adjust almost any social change.

(7) Power and Responsibility Coextensive.

The ice has been broken, and refined woman has taken a plunge into the chilling industrial water, and must now in a measure become hardened and swim. It is not easy to go back when the economic conditions of society are changed. A new generation must build up new ideas and a new system. Let women, whether married or single, go on and work at almost any calling they please, and control their earnings until they become weary. If they do not choose to work within, let them work without for others, only in that case should they rely for support upon themselves. They should further bear in mind that, as they set in motion the rushing waves that assume the occupations of men, a returning undertow of custom will heap upon their shoulders more and more of the industrial burdens. It is very true that the family and

children may suffer, but liberty is a precious thing in this country, and it must run its length. Surely the right woman claims to disburse her own earnings, she will not deny the man, nor further conjure up a false ideal of men, that in the future by law or social force they will give up that natural right. That can never be. Under the common law it is true that the wages of women belonged to their husbands, but then men had to provide and be responsible for them as for children. Probably no one would think of reversing that condition.

The law of the family is the patriarchal law, and authority is the necessary condition to the husband's providing care. That authority may be modified even to extirpation, but with it, in equal pace, disappears his providing responsibility. To endeavor to enforce the latter without the former breaks the very mainspring of conjugal possibility. No man, or no woman, in sober senses will undertake or continue the care and financial responsibility of a home without a corresponding control, nor will they be apt to assume that responsibility when they believe the other party is quite as able. But in the end it will be found, that there is but one sovereign remedy for all the ills and immoralities, the heartaches, bitter disappointments and black despair, that the indiscriminate struggle of sex with sex in the industrial conflict will bring to light: that remedy is the almost miraculous union of two hearts with a common feeling, as of one, begotten by love in the home.

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NOTE.

This entire work has been written from the point of view of presenting the social end or purpose, rather than the personal advantage of any particular individual. This view especially applies to this chapter. Each individual woman however, should be free to consider her own interest in selecting a life work. But society for its interest should adopt in its tone, conversation and opinion, the general or social end or advantage. It is this general tone and opinion of society that creates the social atmosphere, which in its turn makes and affects individual interest. For instance, the chief reason why ladies find such difficulty in procuring domestic help, is that their social opinion has made it degrading as compared with other and outside employments, and hence against the interests of the employed. This social atmosphere which may constantly change, is the most powerful of voluntary social forces, and it is to a large extent created and affected by women.

CHAPTER XII.

Economic Freedom.

(1) Family, an Economic Society.

IN order to understand definitely the meaning of economic freedom in the family, it is necessary to look upon the latter solely as an economic institution, to abstract from it all the mere sexual relations, and the elements founded upon love, and regard simply its economic structure. In this respect the family, founded upon the fact that the human, unlike the animal young, need for nurture the assistance and superior protection of the father, arises as an economic society based upon the essential principles:—1st, that this society shall be efficient and permanent, and therefore have a system of permanent government and unity; 2nd, that the father shall assume the burden and responsibility of protection and of providing; 3rd, that the natural right of property in things, that is to control the product of your labor, shall remain inviolate. Now these principles must be abstracted and be the basis of reason entirely separate from the element of love, for to constantly infuse and think from the latter alone is sentimental thinking, and that confuses the whole question.

As to the first principle, all groups or organizations to have strength and continuance must have a single head, either one person or the majority of several acting as one. In voluntary societies, there is the freedom of members to unite or dis-unite at pleasure. In business partnership, there is the same privilege to sever the relation at any time by law. In the political society, there is no opportunity of severance except

by emigration, and so within such society there must exist coercion in its head. In the ordinary industrial group severance may take place at any time.

(2) Its Unity.

Absolute permanence in the economic family then would seem to be well nigh an impossibility, but would be more nearly reached by a head possessing coercion, and having an interest to maintain the family, and itself perhaps when necessary coerced to do so by a higher authority. Now in a democracy where the role is so much freedom, it will be readily seen, that more and more there is a tendency to voluntary action and a voluntary society in the family, and as that increases, so also will grow the tendency to break away, to withdraw, to separation and divorce. The bonds to prevent this are the moral and religious sentiment of adhesion, of the horror of separation, the tie of children, the unity in property rights, and also whatever obstacles the law founded upon this sentiment and these forces may interpose. But while and in so far as this society lasts, there must be unity, there must be a head, and a disbelief in such unity or headship constantly tends to break up the organization. Likewise, in so far as the law by its operation tends to destroy the authority of the head, not merely to limit it to justice, it undermines family unity and permanency. If religious belief in permanency weakens or disappears a mainstay is gone. More than any other organization is this family a constant and pervading one, its members being more intimately and perpetually associated in living, in action and in work, without a supposed change, relief or outlet; it, therefore, requires greater unity, greater concentration of direction and power than any other. It is evident that all social theories that tend to break up the elements that constitute this unity, lead to family destruction.

(3) Coextensive Responsibility.

The second principle that the husband or father shall assume the responsibility involves a psychologic and absolute truism, that to do so he must control; otherwise responsibility is not responsibility, and power to act is denied where blame is imputed. But this exclusive burden of protection and providing need not necessarily be in the husband. It may be assumed by the wife, or shared equally by both or assumed by neither so far as the other is concerned. It may be a matter of daily changing contract and agreement, without any interference of law except to compel the adhesion to such contracts. Here would be a case of equal economic freedom, and the only possibility of such freedom in the family. But any attempt by either party to break the law, that he who is responsible must control, begins the destruction of the family at its very root, as of course it would destroy any society. A system of jurisprudence also that has that effect works for family disintegration. Society or the law may encourage a greater independence to wives and children, but in so doing it must impose a coextensive responsibility. There is no limit to woman's rights in this respect if she will assume and can endure the burden, responsibility and labor of such sovereignty. If alone she could provide for the family, as in animal life, would she not be by nature its rightful absolute sovereign?

Also the law of responsibility is imperious and absolute and brooks no exception. You can impose no task upon any workman, or even child, and make them answer without their having a corresponding power. Much more in the family, where there have always been spheres, a diversity and division of labor, must there be fields of responsibility and with it accompanying power. The "keeping" of the provider would only carry power sufficient for its execution. If we could pry into the labyrinthine secrets and farthest inmost shrines of homes

everywhere, from lowliest circle to the highest caste, we should find dominion centered about the loaf; the stately lord its guardian without, but in the inner sanctuary, the lady is and has been the mistress and priestess of the household.

(4) Right to Property.

The right to property and the underlying sentiment that supports it, are fundamental to the whole economic structure and civilization. In industrial activities, however much you may limit and remould property rights and thereby reach a better conception of what the right of property is, yet, to destroy that right or not to support it by law menaces the whole industrial system.

The socialists as, Morris, Engels, Gronlund and Owen, correctly see that the present family system and the industrial system are interwoven together, and they advocate the abolition of both.

Granting to every one the right to control the product of his labor as property, a right now given to married women, and only ever withheld from them on the ground that the party who received such product was wholly responsible for their needs, that right of property can certainly not be taken away from men, but that right as shown by John R. Commons* means sovereignty, and private coercion by the "privative sanctions" existing by the use of property. A right of property over things effects a control over persons, as is well known in the industrial world. As in the latter case, the law may be reformed, and better conceptions of ultimate rights reached in family relations, but the main principle of the property right cannot be destroyed in the family without destroying the whole family system.

Thus the single right to control his property and labor, so long as he provides for the family, still leaves in the husband an ascendancy by economic control. That control is funda-

*A Sociological view of Sovereignty in the Sociological Journal Sept. 1899. P. 160.

mental, and it would seem that the sanction of the right of property suffices for authority while the marriage continues; but where there is love, there is no clamor for authority or power for its own sake. Rather is mere power deemed an empty gewgaw, gladly disposed of for relief from care, or as one of the toy gifts out of the treasures, true love is ever ready to bestow.

(5) Economic Freedom a Dream.

There is to-day among every class of people in this country a vague restless dream of economic freedom, to escape all control in the world of industrial activity. This dream is the vision of a rainbow, which when you reach, all its hues and beauties turn to mist. It leads persons to rush into socialism for a refuge where, alas, all economic freedom is absorbed and gone! In the family it leads the dependent members, forgetting that "providing" is impossible without obedience, to dispute the authority of its head; among employees, to dispute the authority of the employer.

There is in fact no position in organized society for the exercise of this notion of absolute economic freedom, unless it be confined to one in the absolute despotism of a government. All persons are economically dependent. The far greater part of industrial workers are in subjection to a head; the officials to the central heads, and they to the people. The business man is dependent upon his customers, the professional man upon his clientage, the employer upon the intricacies of labor unions. All are bound in the network of industrial society and must obey somebody, and when the position of authority is reached it carries burdens and anxieties for which its powers scarcely compensate.

Only in the family is there an effulgence of love that buries and conceals the biting tooth of domination that elsewhere wounds pride and honor. Here also duties spring up that

impose responsibilities, whose exercise imply authority and will afford to haughty human nature satisfaction in its pride for power.

CHAPTER XIII.

The Matrimonial Laws.

(1) Contract of Marriage.

WHATEVER defects or harshness to women may have existed in the matrimonial relations under the common law, the latter was certainly consistent. Its central idea was unity. The husband was in fact head.

Since the wife must be maintained by him in like station with himself, her former personal property, the use of her real estate, and her personal earnings belonged to him. Since he was responsible for her, even for her torts, he must have personal control. Since she was supported as a minor child, she had no necessity to contract. Since the marriage was indissoluble in theory, in case of an actual separation being divested of her property and power of earning, she would have been destitute without some means of living, and hence arose a peculiar remedy in cases of his fault, known as alimony.

The fundamental implied mutual covenants of marriage are as follows: 1st, to observe fidelity; 2nd, to preserve the continuity of the marriage; 3rd, on the husband's part to support, and on the wife's part to render to him her personal services; 4th, on the husband's part to protect, keep and be responsible for, on the wife's part with like extent, to acquiesce or obey. In all other contracts known to the law, where there are mutual covenants and one party breaks his covenant, the law, if it affords a remedy, gives damages or allows specific performance, but never compels a specific continuing payment or performance of the covenant on the one

side, while releasing the other party from the performance of his mutual covenant on the other, as to compel continuously the support of a wife without her services. Such a remedy in other contracts, as to be compelled to pay rent or wages without house or labor, would be deemed intolerable. Rarely under the common law was this severest of remedies applied, and the ground for its institution was its necessity, the helplessness of the wife, who had been divested by marriage of her property and personal rights, and at that time was in fact incapable of self-support.

(2) Husband's Rights.

The husband, however, had every power necessary to preserve his rights:—the power to preserve fidelity, by personal control, or casting her off in destitution; to preserve continuity by withholding her in his house, or if she escaped, by a suit for the restitution of conjugal rights; and to enforce services and obedience by personal compulsion, physical if necessary. Divorces were not allowed, and separations so rare as to cut little figure. Probably nothing in history is more remarkable than the evolution of this law of marriage.* The disabilities of the wife in this state and much the same in others have practically all been abrogated, and nearly all of the burdens of the husband remain, some of them greatly increased, as the enormous multiplication of cases of alimony, until by some it is claimed he has no rights left whatever. Now a legal right in law must have a legal positive remedy, as recovery of goods, damages, or specific performance. A decree of court setting forth, that since the other party has failed to perform his mutual covenant, you need not perform yours, can hardly be called a remedy, but is merely what

*"The question of woman's rights is passing through a phase which an age sociologically mature will look upon as the most incomprehensible confusion of humanity."

Gustav Ratzenhofer, in a paper on The Problems of Sociology, before the St. Louis Congress of Arts and Science, 1904.

might be termed a defensive remedy, available for defense. The right to self-defense without a right of action for assault, does not afford a legal remedy. A decree of separation then does not furnish the husband with a legal remedy, as he gains nothing by it except a decree of court, nor is a decree of divorce any better as against the other party, for the right to remarry only concerns the state. A judgment of separation or divorce simply enables him to return *in statu quo*, as he was before marriage. The suit for restitution of conjugal rights has been abolished, although the same right in substance is retained in her favor in the proceedings in police courts against him, as a disorderly person for abandoning his wife.

(3) Presumption as to Husband's Superiority.

The husband's rights in his wife's property have been abolished; for the empty courtesy that remains, removable at her pleasure, cannot be counted, while her dower right stands unaffected in any case except in divorce for her adultery.* He may have suits against others for infringement of his rights, but no positive remedies against her, as wife, either by law, or by his own act. In ordinary suits in this state the costs on one side of a case are often enough to break down a litigant, but in actions of divorce or separation, he is presumed to bear the costs, including attorneys fees, on both sides, whether plaintiff or defendant, and to support the other party outside of his home, while the process of home wreckage is proceeding, often continuing by the delay of courts in cities for years. If successful as plaintiff, he may return, in divorce to the condition before marriage, and in separation to a freedom from further obligations. If successful as defendant he still has his wife, which he still must keep if she will, though his fortune be wasted by litigation; but if unsuccessful, which is very apt to be the case, for most of the cases

*New York State.

seem to be tried on the theory of equality with a bias against him, he is doomed to a kind of servitude; that is, he must support another now his enemy for their joint lives,* though deprived of her services and society, often taking one-half of his possible income, and upon his failure so to do is consigned to prison. The simple statement of these principles of the law is enough to show, in the light of modern society in America and the relative ability of woman, what a rash presumption, what a vast over-estimation there is made, as to the abilities of man! No where in history has a greater extravagance been made as to his superiority over woman, than that he is able to endure all this disparity. (See note at end of chapter).

(4) Legal Right to Free Love.

To form a clear idea of the marriage relation, the right to remarry in case of divorce, and the mutual covenants and obligations between the parties, should be separated in conception. The right to remarry concerns the state and society alone, and where a permanent separation is allowed, that right cannot be said to materially affect the other party. Now considering marriage from the standpoint of the interests and obligations of the parties, and leaving out the question of remarriage, women to-day in New York, and largely in other states, have the legal right of free love, or free marriage, or free separation, that is, they can put away their husband at any time without cause, take their property and have all the rights so far as he is concerned as before marriage, without any suit or act of the law whatever. A suit for separation by her could have no motive except to acquire a separate support, or a portion of his property, and a suit for divorce would have the same motive with the addition, to be able to remarry. He, of course, is bound by a penalty for breach

†See *Wilson v. Hinman*, 99 App. Div. 41 (N. Y.) holding that alimony may continue against the deceased husband's estate

more severe than is known in any other contract, that is, to perform a continuing covenant, as alimony on his side, while she is released from her covenant of services and society, on the other. In other words here the rights of husband and wife, as compared with most countries outside of Christendom, appear to be reversed, and it might seem that a terrible Nemesis has arisen, to avenge the weaker sex for the wrongs it may have suffered in the past.

(5) Community Property.

The matrimonial law both in England and on the Continent arose from the canon or ecclesiastical law, but it started in each place on a different foundation in a most important particular. In England the personality of the wife was absorbed in the husband; on the Continent her personality and right of property were preserved, and generally speaking, the property acquired by both during marriage was deemed in common. There was a community, or quasi partnership with the husband as head and having control. Of all the theories and actual societies in history, known as communistic, the family is and has been essentially the only permanent, successful and necessary one. On the woman's side, it will be readily seen that in the case of a permanent marriage, where all her time, attention and services are devoted to the family, her final pecuniary reward, her gain, can only be in some right in the common property. That she is human and capable of economic ambition, her present career, if not her common human nature proves. Merely temporary interest will only suffice for children. An adult looks towards the future, considers rights and is sensitive to justice. Under the community system one-half of the property acquired during the marriage is deemed the wife's, and though controlled by the husband during his life, at his death it falls to her with or without his will, and in some of the systems as the law of Quebec, in case of her previous death, her half

descends to her heirs. In case of separation or divorce, it will readily be seen, that under this view of the just rights of the parties, aside from the faults of either, the common property would in justice be divided. If this be called alimony, alimony then would be amply justified, even though it were money furnished by the husband before trial to carry on the suit, providing such funds came from property acquired in common.

(6) Basis of the Wife's Rights.

The foundation of a married woman's property rights should follow the economic law, and should be based upon her actual earnings in the birth and rearing of children, in household service, superintendence and economy, whereby the common property is so largely accumulated. The mere fact of a contract or status of marriage, though entitling her to damages for its breach, is not the chief ground in reason for her rights.

Under the laws of New York to-day a wife may have labored all her life in helping to accumulate the property held by her husband, and if personal property, he may practically bequeath it all away, or if real property, she is limited to dower or the use of one-third for life, unless by his testament he gives her a greater portion.* In case of intestacy she is fairly treated as to personal property, but as to real estate she is in all cases limited to dower. The states of Texas, Louisiana and California have largely the community system taken from France and Spain, while many of the western states have essentially modified the rules of descent, and in cases of separation have largely based the wife's rights upon this property acquired in common. The legal rights of a married woman in this state are not different, whether she has been married and labored for a life time or a day. It

*It is worthy of notice how rarely this right of testacy has been abused.

is evident that this feature of the law makes marriage mercenary and works great injustice.*

All the rigorous laws made for her protection, which in case of family disruptions may in short and recent marriages impair the husband's security, or destroy his necessary headship in the family, or terrify the young man from entering that relation, are still insufficient to protect the rights of the matron, who has devoted her life to the common children and to make and save the common fortune. But in this latter case divorce or separation seldom occurs.

(7) Confusion in the Law.

Just as was said in the evolution of equality, how an idea moves down through history as an unchangeable universal proposition, becoming more and more crystallized and extended by dissemination and inveterate logic, while society is all the while changing, so the first ideas started in the law, as of the marital relations, being made fast and immovable by the principle of *stare decisis*, and thus binding the courts, who thereby act from memory and verbal logic rather than from reason, become wholly inapplicable to present conditions. New statutes, which are too often one sided and the hasty work of unthinking legislatures, may afford partial remedies, but probably much better would be a more independent equity jurisdiction, largely unfettered by past decisions, that would make the law meet the demands of a present living society. Law schools, as in times past, studying the law theoretically and from principle rather than from mere precedent, would be of great advantage. At least the present matrimonial law seems to be in a great medley. The end should be not to favor husbands or wives as such, but to uphold and promote the encouragement and perpetuity of

*There should be a reward for labor, service and duty in the marriage relation, not merely for the skill to captivate by wiles, or perhaps deceitfully to make a sharp bargain.

the family. For that purpose the family state should as far as possible be made, not terrifying, but inviting; nor furnishing a prospect of legal struggles and financial ruin, but of permanence, of economic success, of contentment and happiness. The courts should not afford encouragement or a prospective reward for the party plaintiff who seeks to break up a home. It seldom does good to enslave one of the parties under the principle of permanent alimony, for marriages that have existed but a short time; and such cases are fast creating among many of the most prudent of the unwedded a sense of horror at the very institution.

NOTE.

The laws presented in this chapter are those of the State of New York, but they are substantially the same in other states, if we except those where the Spanish or French gained a foothold, as in Louisiana, Texas, New Mexico and California. Generally in all the states, married women have the same right and control over their personal earnings outside of services to the family, and over their separate property both real and personal, as when single, except that their real estate is in most cases subject to courtesy or its equivalent, as the husband's real estate is to dower; but the husband's right of curtesy in the State of New York may be divested at any time by the wife's conveyance or devise. The provisions as to alimony both before and after the decree are general, although in some of the states, as in Massachusetts, New Hampshire, Vermont and Iowa, alimony may be granted on both sides. In New York, divorce is limited to adultery, and separation only allowed for cruelty, unsafe conduct, desertion, and non-support; while in most states these latter are also grounds of divorce, with many others. It is impossible, and would be useless for a work of this character to specialize, but the general principle is the same. In all cases the husband is bound to provide for the wife, but by a recent statute in Illinois, the wife is also made liable for family necessities. The older and more eastern states generally enforce alimony by periodic mostly monthly payments, while in the farther west the tendency is rather to divide the property. Perhaps there is more severity against the husband in New York than in other states.

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CHAPTER XIV.

Separation and Divorce.

(1) Remarriage.

THERE lingers still in many minds the notion, that the law is the sole factor or indispensable to preserve private morals; such morals as do not relate to the violation of the rights of another unwilling, but to ill conduct mutually voluntary among those concerned. Generally speaking, the law is to protect from a forceful aggression upon rights, while religion, public opinion and the other forces of society are to preserve private moral character. So there exists with many the idea that the prevention by law of remarriage of the divorced or separated, is the central remedy to preserve permanence in conjugal relations, and to check the evil of divorce. Now it is true that divorce grows by what it feeds on, that if no decrees of divorce were allowed, there simply would not be such, and remarried couples of the divorced would not be scattered through the community, and thereby lower the social tone of a sacred permanent marriage relation. But the above is only a part of the condition. The question rather is, the parties having actually and permanently separated, there being a divorce in fact, which is worse upon public moral sentiment, the remarriage of the divorced, or concubinage and promiscuity? For the latter also grows by usage, wont and custom, until a social atmosphere is created that well nigh overlooks the enormity of free love, as has repeatedly been the case in European and other countries where divorces are entirely prohibited. The church may

be justified in discountenancing remarriage among its members, but that does not imply that it should insist that remarriage of the divorced or separated should, in all cases, be forbidden by law. So far as the law is concerned it is not the allowance of remarriage that is so significant, but the fact that law actually encourages divorces and separations. The chief and underlying causes of divorce do not, however, spring from the law at all, but rather from the condition of society.

(2) Horror of Separation.

Freedom of divorce in the law existed in the Roman Empire during the whole rise and spread of Christianity. "Voluntary divorces were abolished by one of the novels of Justinian, but they were afterward revived by another novel of the Emperor Justin." The liberty of divorce continued in the Eastern Empire until it was finally subdued by the power of Christianity.* It does not appear that the early Christians suffered from lax marital relations by reason of law, nor that they found it necessary even for centuries after their control of government, to rely upon the law to preserve the permanent family. That preserving power was rather a universal sentiment among them, the product of their faith, that produced a horror of separation to which the horror of remarriage was only secondary. The "putting away" of husband or wife is the chief wrong, the beginning of all the evil. If the religious consciousness cannot stop that, it is of little avail to appeal to law. Indeed to-day in this state and elsewhere, it is this religious consciousness and the moral convictions of women, that with love constitute the main protection men have as to the permanency of their wives, and they do not find quite yet an avalanche of run away and eloping partners. Permanent separations decreed by law are in many respects worse than divorces; for they are often granted on trivial

*Tyler on Infancy and Coverture, P. 871.

causes, and on the presumption that something of the marriage exists, when in fact nothing exists; and where one party is enslaved by the theory of alimony to another, until a public sentiment against marriage itself is created. Temporary separation, however, for a limited time would be quite different.*

(3) Temporary Alimony.

Temporary alimony and counsel fees are allowed to the plaintiff wife from the husband to begin and carry on divorce and separation suits, the amount and propriety of which are determined from affidavits privately drawn by astute lawyers. Now if the husband holds community property, earned and accumulated by both during the marriage, this is just enough irrespective of the special merits of either party; but otherwise and especially if this fund comes from his daily earnings, when she has raised the presumption that the marriage should no longer exist, why is he guilty before he is tried? Even a criminal is presumed to be innocent, and is not required to pay for the prosecution of himself. There might be instances of clear actual desertion, or actually turning the wife out of doors, where the case would be different, but in most cases it would seem, that if the police courts cannot furnish a remedy, or the wife through indigence cannot wait until the husband's alleged wrong be adjudicated, the state had better make necessary advances or incur expenses. The allowance to the plaintiff of such alimony *pendente lite*, is a conspicuous cause and encouragement of much marital litigation. Very different however would be the allowance of such alimony to the defendant. That would, at least, discourage litigation, and in the latter case the defendant does not claim the marriage should cease. It might well be considered, that

*In New York a wife may wrongfully desert her husband, and carry off her dower in his real property, and since in that case he can only get a decree of separation he has no remedy to divest her lien upon his property.

the security of the home is threatened when the husband, innocent or guilty, is at any time liable to be haled into court, to begin a litigation doubly expensive and in any event disastrous, and in some cases imprisoned and his chances for a hearing barred or hindered for failure to pay this preliminary exaction.

(4) Damages the Basis of Alimony.

The status of marriage is no ideal beyond the pale of reason, to be governed by sentiment or notions founded upon a whim or antiquated conditions. It is best considered as a contract, but a rational and permanent contract, where the form is fixed by the state. One of its chief purposes being that the husband provide for the household, the courts rightfully seek to guard with the greatest diligence that feature, a distinct and determined violation of which, is perhaps the greatest breach on the husband's part; but that does not mean that for any other impropriety, as, arising from incompatibility, alleged cruelty, or otherwise, largely mutual between the parties and often trivial, he, if the balance of evidence weigh never so slightly against him, should be condemned on pain of imprisonment to support another for life without her services or companionship.

Take this recent case:* A separation is allowed the wife because her husband wrongfully charges her with infidelity. Admitting that she should be allowed the separation and that he should pay damages for his deed, nevertheless, that is not a sufficient ground that he should support her separated for life, and thus become a slave. As in all contracts, so in marital relations, damages should be based upon the wrong done and the injury sustained. Where the wrongs are mutual and nearly balanced, then the damages are slight. Does not the mere hope of alimony, of receiving pay without labor, encourage many divorces?

*Smith v. Smith, 92 App. Div. 442 (N. Y.)

At least two-thirds of all divorces and separations are brought by women, who are generally entitled to leave their homes and take their property* without any suit at all. Often the husband's offence would be of a character showing an intention on his part to utterly destroy the family relation. In that case, the damages would be most serious, and might be made payable in installments on security. But it is almost an insult to any modern woman to suppose that like a child she must be supported when separated on so many dollars a week, that she can't handle the money that may rightly belong to her as damages, or still more, may be a part of the community estate she has helped to accumulate. When in fact there exists a community estate or property earned during the marriage, why should not this be considered the chief fact of property right in case of separation, and she though in the wrong, not be necessarily divested of all of such property rights?§ It would seem that permanent alimony based only on support and irrespective of actual damages or community rights, has, in present conditions, no longer a foundation in reason: Not so however, temporary alimony after trial upon a temporary separation, when, according to the law of Pennsylvania, the husband may at any time subsequently apply for reinstatement to the possession of his family.†

*As to property in New York, see Note Chapter XIII.

§An explanation why so many marital laws, one sided and adverse to the rights of the husband have been evolved is, there has been an attempt to adjust the natural community rights of the wife largely ignored under the Common Law: but such community rights should rather be directly and consciously enforced in the appropriate case chiefly at the cessation of the community, than compensated for by other inapplicable measures that tend to discourage and break up the family.

†Why in cases of separation, especially where alimony is paid, should not either party after a proper time be allowed to apply for the reinstatement of marital rights? There is something abhorrent to reason in the continual payment of alimony while deprived of wife or family, unless such payment be justified as the cancellation of a debt, or the enforcement of the division of community property. Such permanent alimony is, moreover, an inducement to begin and to make permanent a separation, while alimony implying the right of reinstatement, would tend to reunite the separated.

(5) Policy Should be to Check Divorces.

Divorce has been said to be a cure for certain ills of society. That may be true, but like many medicines it is often a poison that aggravates the disease. The policy of the law should be to check divorces, not encourage them; and it is this view that has created the law against collusion. Under the Roman system it was deemed at one time immoral for parties to agree never to separate! But on the other hand we might find another extreme, as in a Michigan case, where the husband proved his wife's free desertion without cause or connivance, and was about to get a decree of divorce when he was asked on cross-examination, "if he was willing to have her go," and upon replying affirmatively, the decree was denied. It does not appear how he could wish and not wish for a permanent separation at the same time, or that if his wife wouldn't live with him, or he had a sufficient ground for separation, why he couldn't wish for it, his actual consent not positively appearing. Aside from the question of fraud upon the court, it might be asked, why is it worse to separate couples where both desire it, than where one is bitterly opposed?

Nevertheless the spirit to preserve, not break up the home and marriage, should be dominant with the courts. The social effect of their decisions, an effect bearing upon future marriages and general society, far more than the special hardships upon persons, should be considered. Personal rights of course also enter, and some of them are almost sacred. It would seem that the mother has the first right to the child. It would also seem that the presumption of such right might turn to the father when he provides for the child, for he also has a feeling of parenthood, and to permanently take away his child and still make him support it, is at least harsh. The courts are more generally and wisely allowing visitations in possible cases. The reports of divorce cases are often to-day a source of terror to the prudent, who are otherwise

inclined to wed. Such news often chills to the marrow the necessary spirit of venture, the future hopes and expectations, and the very instincts of love, that lead to wedlock. If the home cannot be made a place of peace and order, of rest and love, a type of heaven on earth, but instead, a theatre for brawls and strife, impending law suits and outrageous publicity in courts, then it will not be sought, and the foundation for happiness and social stability is gone.

(6) Causes and Remedies.

Without enumerating the particular facts and figures, it may generally be stated that divorce is rapidly increasing, until in some sections of the country the amount seems appalling; and that such divorce is more prevalent among the old population especially of the north. The law, as stated, is chiefly the effect, not the cause that leads to divorce, which lies in the condition of society. The very forces that destroy love and sex amity before marriage would of course tend to do the same after. A theory and practice of rivalry, competition and warfare of sex among the unmarried would naturally spread to those in conjugal relations. Great independence is, of course, contrary to the dependence necessary for the unity of any group or society. A spirit of economic freedom without assuming economic responsibility militates against any society necessarily economic, as the family. The cures for divorce lie in renovating, if that be possible, the underlying sentiments and ideas of society. If that be impossible then it were better to so modify the law and practice as to favor the defendant rather than the plaintiff, to deal severely with the party who really shows a design to break up the marriage, and in the settlement of property rights to regard chiefly the wife's natural claim to a community interest. Yet if divorces must multiply, remarriages are better than promiscuity or concubinage.

If our people wish for sex equality, let them also have

equality in marriage, and for that purpose it is suggested that the contract of marriage be not limited to the one form now legal, but by antenuptial agreement other forms be allowed, which is already to some extent the case, especially in other countries. One form, we suggest, is an equality marriage:— Where the parties are of full age, perhaps twenty-five years of age being required, or if under that age parents or guardians consenting, let such as wish in legal form enter a kind of marriage wherein both shall have precisely the same rights and be subject to the same duties, and both be equally responsible for the children. Such contract need not interfere with the other and common form now in vogue. It would test and show the effect of equality. It would greatly encourage marriage among men, and thus give women a greater power of selection. I do not believe it to be the ideal form of marriage; but it is the necessary evolution of the idea of equality, and in a free country freedom must work out its own results, the law must conform to conditions, and the social will, be allowed with consistency to have its sway.

REFERENCES.

The same as Chapter XIII with special references to the laws of divorce, separation and alimony in New York and other states.

CHAPTER XV.

Warfare of Sex.

(1) Sex Warfare Contrary to Nature.

I AM unable to discover either by observation or authority any reputable evidence of significance, that there exists by nature, either among animals or men, a warfare between the male and female sex.

A few abnormal instances seem to appear, like that of the female mantis spider that would devour the male, or the neutral workers of bees that often kill off the useless drones. Among domestic animals, the young male of the ox will fight with the adult female until he conquers, and then forever after all is peace: So likewise with the young cock and the hen. If among some savage tribes, because of man's extreme variability, instances of such warfare should appear, they would be so contrary to nature's law, as to quickly disappear. On the other hand the males were made to fight one another. Not only their hostile feelings and instincts, first set in that direction appear, but muscles, horns, thick necks, weapons of offense and defense develop and follow; not so much from female selection, as from their own instincts and inherent variability, and finally the survival of the strongest and best. Intellect itself seems to be largely developed by the fighting instinct. Ideas, like persons, struggle for ascendancy until there is a conquest by the true over the false, or a harmony. Warfare, indeed, has its sphere, but it is not all extensive. Another contrary rule and power enters, the amity of sex, universal in its field; and to impair or destroy its law and power works decay, degeneracy and death.

(2) Slavery of Women.

So much has been said and written about the abuse and slavery of women by men among savages and in other countries, ages and climes, that an impression even among some scientists is conveyed, that nature, though possessing continuity and unity, does not possess uniformity; that the role of harmony between the sexes existing for ages among animals suddenly stopped, and was reversed with man, and that through the long ages of his development there have been, more or less constant, cruelty, enslavement, degradation of and warfare against women. There could be no greater mistake; for to accept it, materially mars scientific thinking upon the subject. "The old view of the subjection of women was not, in fact, so much of tyranny as it seemed, but roughly tended to express the average division of labor: of course, hardships were frequent but these have been exaggerated."*

The principle of love and amity had its early origin, quite as much as the principle of struggle and conquest, and was quite as necessary. In any increasing culture the principle of love, like other necessary forces, must constantly grow and increase. It should be higher to-day than formerly, as all civilization is deemed higher, and its development has been, more or less, uniform. It is said, among savages women did most of the industrial labor. It seems to be the ideal of many to day, that they should do increasingly more now. It is said they were purchased for wives. Something of the same sort, as in dowry, still exists. If they were captured for wives, or even slaves, the men were ruthlessly slaughtered. It is supposed that the heathen Anglo-Saxon invaders of England killed off nearly all the Christian Celtic men nurtured in Roman civilization except the few that escaped to Wales or Ireland, but

*Evolution of Sex, Geddes and Thompson, P. 248. See contra, Ward's, *Pure Sociology*, P. 345. Also see *The Position of Women in early Civilization* by Edward Westermarck in the *American Journal of Sociology*, November, 1904, supporting substantially the position herein taken.

that they spared many of the women, who became their wives and left to the English people the heritage of their Celtic blood. If the conquered men were not slaughtered they were made slaves, and as the captured women became wives their slavery tended to cease. In endogamy, or with women of the same clan or caste, there has never been slavery. From the beginning, wifeness has been a protection against cruelty, slavery or oppression. Men have been spurred to fight, to work, to struggle for women, even like Jacob for Laban's daughter to work and serve for seven years.

(3) Woman, a Chief Social Factor.

Nearly all of the marriage ceremonies, the mutual gifts, the carefully framed customs of the wedding and wedded life, of other times and countries irrefutably show, that in the main between husbands and wives, love, amity, companionship and mutual help have been the rule. In nearly all cases when women appear to have suffered awful wrongs, even as in the case of the former Hindo Suttee, it has been voluntary on her part, however much impelled by the social imperative of rigid customs. Polygamous women and those in Eastern harems are generally satisfied with their lot. The women of Japan and China do not bewail their fate. If in the future the men of this age and country must bear the blame for all that occurs in society, it may be that some great cruelties will be imputed to them; as that delicate girls in the tender susceptible period of blooming young womanhood were made to learn or acquire three trades or tasks:—the arduous one of housekeeping alone requiring years, that of extended education, alone severely taxing and enervating, for a period nearly two years longer than that of her stronger brother, and an industrial occupation equal to his besides. The truth is women have ever been a most potent factor in all social influences. Ideas, like the constant dropping of water, or the ever continued treading of the tortoise, spread largely by constant repetition and

transmission and she, the more social and communicative, and ever associating with and impressing the young, has been largely instrumental in the formation of social sentiments, customs and beliefs, that are the ground work of social action.

(4) The Age of Consent.

Next to the direct love towards women, the instinct of warfare of men towards men, is the chief force leading to woman's relative power or supremacy. As an instance of this and partly as a modern instance of actual intersex hostility I cite the following:—

It is a known fact that girls mature earlier than boys, usually put at two years. The male among all animals is more active, more intense in his passion than the female, and thus with man the fiery sex impulse in him would be stronger, the natural checks of reason and will relatively weaker. In almost all matters of love women are wiser than men, have more control, are more rational, and they are less exposed. One would say that they might be at least as accountable for its voluntary misdemeanors. However that may be, at least the boys are not more guilty than girls of like age, and it would seem, need quite as much protection. A criminal statute that would equally protect both by raising the age of consent with penalties reasonable and graded according to age would doubtless be salutary, though subject to the objection, that every one should abide the consequences of his own sin and not seek to punish another for it. In the name of reform and under the leadership of feminine organizations, mostly advocating equal rights, pliant legislators have of late in nearly all the states raised the age of consent of females in cases of mutual voluntary coition; in 12 states to 18 years,* with penalties against male violators in most cases up to ten or twenty years' imprisonment in the state prison, in some

*In New York State 18 years; with a penalty up to 10 years' imprisonment.

cases with a possible imprisonment for life, or even death. The boys of any age are not only left unprotected, but they too, in almost every case, are made subject to these penalties as other men. The men being represented, might well pass any laws against themselves and take the consequences, but boys, like women, are not represented, and as against them most of these laws are barbarous or imbecile, according to the point of view taken.

Not only in the case just cited, but also in the general tenor of the matrimonial laws and in the favor shown by juries to women, it is evident, that their special interests, though they be not represented in the government, will always be safeguarded by reason of the natural amity of the male towards the female, and the natural hostility of the males among themselves.

(5) Dangers of Sex Warfare.

In general, however far the hostility of men towards men might go, mingled with their sympathy for women, the resulting disadvantage to men as such is little to be considered. It is the dangers to society, to the family, to marriage, that are significant. Whatever breeds a spirit of warfare and hostility between the sexes, destroys chivalry, and impairs respect towards women is deleterious to society and the family. Love begets love, and hate engenders hate. There is no possibility of eradicating mere sexual attraction, but romantic love and the cultures that surround it, the spurs that lead to great sacrifices for marriage, the longings for the beautiful charms and peace of one's own home, the almost innate desire to work for, to help and to share with another, are free attractive forces, that may be aroused, drawn out and enticed by an object of purity, modesty and loveliness. These forces cannot be frightened into action nor compelled, but rather are dissipated by whatever creates a spirit of injustice or of hostility. If chivalry, if intersex politeness is waning, the sign is bad and there

must be a cause. Is it, in part, the promiscuous competition and struggle between the sexes in industry and in education? Perhaps still more than this, is the transitional cause, that while this competitive warfare is fiercely waged, men as of old are expected to bear the same burdens and responsibilities as heads of families, nay greater; for the standard of living seems to rise ever higher, and the cost, to become more and more. If evolution never goes backward, (which proposition may well be doubted under the evidences in history of a rhythmic social course, a swinging of the pendulum,) then men must long for the good time, when their partners enjoying every right will also share equally every burden.

(6) Exclusive Social Clubs.

As affecting sex warfare to-day, some queer anomalies seem to be presented. Although in society for display or pleasure, in travel, and in business and education, where competition is rife, the sexes of almost every age freely commingle, yet in social clubs, in literary or culture associations, there is a somewhat strange and contrary seclusion. It will be remembered that the highest display of woman's talents arose in the French salon, at a time when she had comparatively little schooling, but then her association was with talented men. At one time in France at the period of Moliere, *preciosity*, or a kind of sex warfare, arose, but it was quickly downed, probably because of the intersex association.* To such intermingling now there could hardly be raised the objection of lack of protection for women. Moreover such club and literary association is not competitive, but rather stimulative and inspiring, and the respective superior talents of each sex by fusion tend to balance vagaries, absurdities and extravagances, and reach the white light, wherein unclouded vision may see the greatest truth and beauty. Clannishness and separation breeds divi-

*Brunetiere. History of French Literature.

sion and warfare in the intellect, whose culture if secluded becomes narrowing; if not opposed it flies off in tangents. Both pent up feeling and weak logic add to the fund of strange and extreme ideas. This is the case where social topics in which male and female may have separate interests, are discussed by one sex alone. Such discussion tends to become one-sided and biased until new and strange beliefs are formed contrary to the social environment without, and leads to warfare, and if such topics pertain to sex, to sex warfare. Truths for society spring best from homes or social homes expanded.

(7) Love, the Antidote.

There is probably as much sex warfare in America to-day as has ever existed, and the adverse search lights that are thrown into the past to determine woman's position are tinted with that modern hue. Yet this does not mean that there has not been an almost constant progression of the condition of men and of the status of women. Love has progressed no less than intellect until not only in the family, in the church, in the charities of the state, and in the theories of education, it has become the leading theme.

Never can be effaced in any proper sociological thought the role of Christianity in this regard, the religion of love. Thence has sprung, as in the middle ages, the wonderful new life and vigor of romantic love, though clearly in a lower culture it existed from the beginning. Conjugal love received thereby a new inspiration that for ages preserved the family intact in spite of any hostile law or environment. Fraternal love spread from man to man, city to city, precinct to precinct, and finally from nation to nation, until a world sympathy is wafted throughout the globe.

It must not be forgotten, and hence so oft repeated, that the original source of love lies in the home and the mating and to-be-mated pair; that warfare here strikes to the very

root nature's dearest plant. That that plant is not like a wild weed that may be spurned, ignored or trodden down; but one that needs the greatest care, attention and culture. Its roots lie deep in the social soil, and must have food, as economic opportunity; water, as friendly laws and customs; and it must have the needful air of social favor. Sex warfare, like a Sirocco, will blast its tender leaves and fruitage.

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The current American Literature upon the question of sex.

NOTE.

If sex-consciousness, of which much has been said, means simply an interest in the subject of sex, which is one of the most fundamental questions of all philosophy or social relations, it is very proper. If however, by that term is indicated a spirit of sex hostility or warfare, it is especially objectionable, contrary to nature, and good feeling and deserves public odium. There is perhaps a tendency just now in literature to cast out the direct subject of sex altogether, but it cannot be done. The family is in many parts of the United States to-day in a somewhat chaotic condition, and nothing but a conscious presentation of the facts can be a working basis for improvement.

CHAPTER XVI.

The Tendency of Free Love.

(1) Emotional Thinking.

EVERY emotion changes at every instant. It may, like air, water or earth, according to quantity, form or fitness, be good, bad or indifferent. Speaking of emotion as felt merely, as I love or I fear, it is subjective, and but a particular kind of feeling having the virtue of power, but a power that may be either useful or destructive. For the purpose of true thinking or arriving at truth, such merely subjective emotions have little value, except as a power, an inspiration, an impetus, or in addition, that which gives us the kind of feeling. To think in this subjective way merely is called emotional or sentimental thinking. It is like the sailor who only feels and watches the air, wind or breeze, without reference to the sail, boat, course, or end of the journey. It is to be borne along by your inner impulse as guide, without intellect, comparison or purpose. It is really not thinking at all.

On the other hand, for definite thought, emotions must be presented to the mind objectively, visualized, as it were, like external objects, and they must have a body, form, limitation, structure and end. They then may become good or moral, and form the basis of accurate thinking or science. This is objective thinking or the scientific method. Now the method of science will not be limited to physics, chemistry, or biology; it must pass into the realm of mind itself, and then it will not stop with psychology, or a limited sociology, but will reach into the very emotions and feelings, even into the sacred temple of love.

But a great defect of some scientists has been a lack of discrimination in passing from field to field. The physicists by the wont acquired in physical thinking, are apt to make the conceptions and laws of matter apply in like manner to mind. Instead of beginning with psychoses, with feelings and thoughts and the soul, as revealed in consciousness, they often tend to conceive of and picture the mind, as the product of an external material thing only, under the laws of matter. Likewise with many in social science, the laws of economics which are founded on justice with the ultimate enforcement by the power or sanction of coercion, are confused with the laws of love, which have for enforcement the means or sanction of attraction or persuasion. It is only by the objective or scientific method that truth may be reached, and only by that method that a true conception of love, moral love, can be acquired, and such love only is worthy of the name, and forms that beautiful and moral ideal that glitters and dazzles, as a charm and beacon to the world.

(2) Freedom of Emotions.

Now emotions, particularly love, pant for freedom, because they spring from that mysterious subconsciousness that cannot be grasped or controlled. They cannot be called forth by will; they can only be suppressed or inhibited after appearance. You cannot lash a lover to adore his sweetheart, or a husband, his wife. Cultural sensibilities must be nurtured in the mountain air of freedom. Here there must be free space, free soil. The germ will not arise when the ground has all been pre-occupied by a contending writhing mass, in the struggle for existence. Hence freedom, of itself, has been called a supreme virtue. But as elsewhere, there are limits here also. Every nascent emotion must be brought under the dominion of intellect and will. In animal life mere impulse and instinct may suffice, but with human beings intelligence must reign, and love evoked, inspired, developed into luxuriant growth by

free impulse, must ever be subject to the check of rational direction. Romantic love called forth, stimulated, and by concentration carried to the greatest depths in free courtship, must at the goal of marriage be limited strictly to one; else its virtue and morality, its charm all disappear; it becomes something hideous, to be fled from, tabooed and hated, and society to preserve itself must have engendered and must keep alive that general social sentiment, the conscious embodiment of this distortion, which is the horror of free love. It is at the bottom because of this principle, that the clergy, oppose the remarriage of the divorced. Simple and necessary as may appear this sentiment, it is apt to wane and vanish from a whole people, and then the safeguard and stability of marriage, the home and the family is gone:

(3) Free Love.

An insect flies from flower to flower, led by sense and instinct alone. An epicure cares little for any other standard for food than taste. Perhaps an artist may know no other guide than an inner sense of feeling, and so a free lover will justify his every action by a fickle, changeable, mobile sentiment of love. Reason with him has no standard or foundation, but a weird, to him sacred, esoteric impulse. You cannot argue with him, because sentiment overwhelms and buries every vestige of reason, every comparison, and leaves nothing but the starting point, the thing at issue, the supremacy of a passion. This free love will be flouted in social circles, spread upon the stage, enter surreptiously into literature, and in fiction, which has every opportunity in courtship for true romantic love, unsatisfied it will step over into the holy bonds of matrimony, and spew its nauseating wares upon a public too often greedy to imbibe its strange, uncouth, fantastic, but stimulating poison.

A would-be rationalist may arise and say: "What reason has your rule for restraint anyhow? Is the authority religion?"

That binds no longer!" Not being able to see, as perhaps most persons can't see, or do not wish to see, the ulterior and social purpose of most of the obligations of religion. Thus free love may permeate a whole community or nation, break up the harmony of homes, cause divorce and separation, and undermine the family; and that "love" which, as mere feeling and separate from duty, fidelity and the sacrament or sacredness of marriage, is claimed by many to be the only proper motive to remain in wedlock, or therein, a sufficient motive to form a new alliance without, is often but another name for free love.

(4) American Courtship.

There are many in America who flatter themselves, that here the period and opportunity for courtship is so extended and free, that it affords better chances for selection and mating, for discovering that wonderful secret, single affinity, which for this one pair alone existed! It might require ten years in a single case, or as long a period in a hundred cases of trial to make the discovery! In the former instance of ten years' trial conjugal affection, if it come, will have lost in part its spring and vitality. In the latter, of a hundred trials, the parties have become thoroughly wonted to the bolting and unbolting of the locks of love.

Is all the seclusion of the sexes of other peoples during early maturity a great mistake, an old fogy conservatism, or a superstition of semi-barbarism? During early manhood and womanhood propinquity between the sexes tends either to produce indifference or a principle akin to that found in the repugnance to endogamy and incest, or to generate the sentiment of love. In the latter case, multifarious attachments are formed to be as often broken. There is a danger, perhaps not necessarily serious, either to deaden mutual attraction, or to accustom to a freedom of change possibly never

to be eradicated. Free and unrestricted association between the matured sexes in business, education or otherwise has this effect. Of course, the amount and manner of such propinquity is a question of degree and conditions. The only question here raised is, is there not a limit to it for reasons even beyond those of purity. How can an inviolable rule in marriage that romantic love except in one case be inhibited, be indelibly fastened upon the conscience of a people, when for many years that passion has had the freest and most unrestrained exercise?

(5) Belovedness.

But free love does not have its more frequent facile course in cases where a genuine positive amateness flows out towards another in generous deeds and kindness, grows by exercise, and by its very nature tends to unity and permanence. There is besides, that other reflected, different and feminine amatory passion, which like the moon depends upon original beams of sun light, whose chief quality is that it *loves to be loved*, and which, for a better word, we will call "belovedness."

True positive love can never be selfish, and prefers to give rather than to receive, but "belovedness" lies in the border line of selfishness, and for its feeling of amity depends upon the original ray, the gift, the bestowment of another. When the original light departs or seems to depart from "belovedness" darkness falls upon it, and its bonds for attraction and connection so far as they depend upon sexual amity disappear. When there are no other bonds of religious conscience, or obligation, nor family ties, it will afford the most common and fertile field for free love, ready to catch and reflect at any time other beams of light which, as readily as before, may be flirted away for a new illumination.

"Belovedness," so called, easily falls afield directly into

selfishness. It may be inveterate in its preachments of love, and deftly practice all the arts to call the latter forth to use the same for its needs and instrument. Warily may it deceive the hooded blinded Cupid, who foolishly falls into snares, loses all discretion and reason, and finally fails to perceive or feel whether or not his darted beam of amity has been reflected or returned. Like the duck, this form of love, we call "belovedness," can shed the water of amatory gushing, when it comes to the surface after every plunge.

(6) The Child, a Remedy.

Deep down in the roots of nature, even below the beliefs and institutional sentiments of society, let us seek for some remedy to stay the ravages of free love. There should have been some original tie that bound the first rude pair together. Nature provided the attraction for their mating; nature must have provided the original bonds to bind them fast; for this too was necessary at any stage to preserve the race, and at the higher stage to promote civilization and progress. This natural tie was the child, inspiring love in mother and father, which by its cross beams reflecting back and forth, holds them all encircled in a permanent group. Couples alone without this tie need all the possible stimulating of otherwise conjugal love, the obligations, the imprecations of conscience and of society, perhaps the fear of the law, to hold them firm: but here lies a force with the natural conjugal love attending, that binds even with most other bonds withdrawn. Where children are feared, eschewed or avoided, the deadly seeds of family discord are ever ready to spring up, take root, and cause the decay of family unity. When among any people a general practice of child prevention becomes prevalent, that deadly ax has cut the very tap root of the family, of its unity, its life, its persistence, and

with it the life and persistence of that people and its institutions.

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CHAPTER XVII.

The Drunken and Dissipated Patriarch.

(1) The Patriarch Drinking.

A PATRIARCH steps forth with the economic keys to the larder, to the room that holds supplies for clothing, shoes, and household comforts. He is the one who is to sit as umpire to decide their distribution. A week of labor has gone by, and nine dollars, the moneyed keys are in his pocket. Six would-be-happy children, and a toiling, faithful wife are in his home. He enters a saloon. Ten cents would buy a pleasing toy for that chubby babe, to last and give it joy for months. At one gulp it is gone; only the start, to mix his brain, mar his body, and send throughout his nerves currents that react and ever stronger bring devouring artificial appetite. In an hour with boon companions, a dollar which contains so many comforts for that waiting long-needing home, is worse than thrown away. Before the day is done one-half of that precious storage, the mark and prize of a week's hard toil, the well deserved reward for that working cheering wife, and those hopeful, naturally buoyant children, is cast out as to the dogs, and he speeds homeward reeling, his judgment twisted to fantastic forms, his love and sympathy erst natural and o'erflowing turned to nauseous maudlin, to childish drivel, or his authority enveloped in a blackened cloud of cruel savage anger, to enter and to sit as patriarch, where he must kindly judge and equitably administer in that home. It were well to draw the curtain down and see no more. Surely the patriarchal system here staggers

for support! What wonder that a thousand voices have been raised crying for some relief, and that wild enthusiasm might at times o'erstep the bounds of due discretion.

(2) The Patriarch Gambling.

A maiden fair and hopeful has learnt the culinary art, takes pride in housekeeping, and has by modesty preserved the power of love, that it may center and be forever fresh and strong towards one pure heart. She meets a gaysome youth who pleases and adores, and she trusts her happiness to him. Perhaps for months or years they tread a rosy path together, and have garnered and stored away for future use and possibilities by close economy, a little fortune; and children also bless their home. But chance, that errant imp that seems to lurk in every crack and crevice of nature's structure, and in every turn of wayward human action, as a gaming fiend, has entered, has possessed and got control, of this now elevated patriarch's mind. Labor to him is hardly now worth while, for in a single moment the product of a week's hard toil more easily can be won. The dollars saved now soon outflow to fill the gaps of losses; the laid-by treasure takes wings and flies away. Before, hopes kindled this mind into cheerful action for daily tasks. Now, to hide the dismal future, he demands a dissipation, a darkened cloud to enter and hide awhile, and thus shut off the future's peering gloom. Still he remains the patriarch, with power to furnish or withhold the bread and clothes and requisites of life, almost the power of life and death, at least the power of bliss or misery. What wonder then if insurrection may arise, the patriarch's claim be flouted to the breeze, and even more, some new constructed theory be spread to stop such ills as these. Perhaps the pinions of these patriarchs may well at times be clipped, for justice never will cease her ever onward course.

(3) Coercion by Law.

An army of reformers arises and faces the question of dilapidated homes. In many cases a salutary public sentiment, a 'horror of home abuse' is planted in the American social mind, and the standard of family living and enjoyment much improved. Stringent laws to hold in check the 'variable' head have been passed, and often severely enforced. For default, arrest and imprisonment stare him in the face. And yet where these laws appear most necessary, in cases of actual family destitution, they seem to be the least effectual. Imprisonment often appears to afford a recreation from toil to the defective laboring man, while his family in the meantime suffer all the more for lack of any help. If pressed too hard, his little love entirely dissipates, and he flies away. Coercion of this sort had better be confined to certain limited bounds. It is only effective when the great majority of moral men with a united public sentiment would punish the abuse of a discretionary power. It is only an incidental remedy at best, and its efficiency in obtaining a greater share for the dependent members of the family, is almost a drop in the bucket, when compared with that other, greater and all prevailing force, of love, persuasion and social opinion. In fact almost anything that tends to produce a warfare in the family is against the current of nature. Individual members as such must be protected, but where the family is to continue, every internecine blow, whether private or by public law, leaves its rankling festering wound and scar that can only be healed by the returning power of love.

(4) Reform by Love.

Too often has the spirit of sex warfare actuated organizations established in the name of home improvement, sometimes with a raging wrathful breath seeking to punish somebody for another's at least coequal sin. Here, along with the good intended comes a worse evil. While pruning the family

tree, it cuts away the main branches or roots; while aiming to stir and till the soil for that tree's culture, it drags and hauls the soil away; or while plucking out the weeds, it pulls up the plant itself. Sometimes such societies flatter the unctuous ears of saints, while portraying the horrors of the distant deeds of others, when the saints should rather be reminded of their own different sins, and the others be sought out, preached to perhaps, but often better, labored with by all the kindly arts of persuasion and social help. Sometimes have reformers shown a direful and greater defect in their own homes, while engaged, in even ireful ardor, in bettering the homes of others.

Perhaps all such frailties are incident to human nature and may well be overlooked, but the great mistake has been in not more exclusively following the one clear remedy of direct reform—persuasion. Some now may doubt the power of positive love and returning good for evil, but it was that power coupled with persuasion in Christian hearts, that overcame the cruel atrocities of the Roman Empire and the barbarity of Northern Europe, brought into union all these people, and fitted a receptive soil for modern thought and civilization. No task to-day has any comparison with that, and of all fields, the family is the one for the culture of that principle.

(5) Woman's Selection.

To be rid of worthless patriarchs, the indirect social way, as well as the direct individual way, and perhaps the most efficient of all, is selection. Some have claimed that the female of animals selected, while soon in man's ascent that course was changed. It seems to me, however, that from the higher animals up through all human development, the selection by females and by women of their mates has been an ascending series. With animals, I observe, that the conqueror took the prize contended for, and so to some extent

with man; but generally the male with passion seeks, and the female with cooler ardor chooses, and the power to exercise that choice grows more and more with rising culture. Even economics here need not form a bar. The choice of rich or poor is still with her. Because in love her reason is more free, her intuition more subtle, and her receptive sense more penetrating. She is better equipped, wiser and abler for choice than he. Only she needs the seekers, and they come to her enticing and exalted self; so made, not by warfare, by competition, nor by assuming the masculine traits or air; not by fitting herself for some other possible sphere or occupation with its bent, hopes or customs, but rather by cultivating a natural feminine grace and ladyhood, by plying the domestic arts, by skill in housewifery, and more than all, by a mind looking forward to and contented with the peaceful quiet life of home. Men may be mostly fools, but still a few can see beyond the smoky light. They have at least some economic insight. Two economies must exist in the family, the earning and the saving, the income and the outgo, the receipts and the expenses. The latter ones chiefly belong to her.

(6) Vices and Virtues Mixed.

Who has not noticed communities, where nearly all the men, and often the women, drink, and have many vulgar vices, and yet there is domestic harmony, and apparent happiness, the community thrives, multiplies, spreads and prevails? It is not because of the vices, which all tend to disrupt, break down and destroy. There must be virtues interlinked, and the reward of social study is to eschew the vices, and pick out the virtues. One dominant virtue among these people, particularly foreign Americans, is that they hold closely to the old time-honored bonds and obligations of the family. Love as an art with them may not be cultured, nor sensitive feeling have all the refinements found elsewhere, but those under-

lying social sentiments of which we have spoken, as the horror of separation and of free love, are dominant. They prevail not so much merely because they are physically strong, nor because they are less educated. The morally strong should also be physically strong. If education leads to physical degeneracy, it is in so far a failure; but it need not, either in man or woman. If they be chaster and truer to nature in sexual relations, of course that is a virtue. We will find, I think, among these people largely some of the very social virtues we have emphasized, which are the compensating factor for vices. Certain forces here have tended to disintegrate the family, and these people from another clime and culture bear and carry at least for a while their former social life and condition. Why not imitate the virtues and avoid the evils and vices, receiving as well as imparting, to form the future American?

CHAPTER XVIII.

The Effect of Eductaion on the Family.

(1) Education as an Aid to the Family.

IF general influences in the American Republic seem to be tending to weaken the family, at first at least, it would appear that we have a help, even an economic family support, in the millions of money that is taken from the tax payers, and disbursed promiscuously for the children of all, in our system of public education. Also, if the care of children be a burden, it must not be overlooked that we have thousands of secondary mothers in the public schools, affording, if all were counted, years of relief from work, anxiety and attention to the mothers at home. Public education was at one time deemed a charity: if so, this is the greatest charity of all. One might well say, if this does not assist the family, it is because by the law of disuse parents are losing, even by this beneficence, their devotion and activity for their children. Farther, we have the spectacle here, unusual as compared with other countries, of children reared in poverty rising in a generation to positions of affluence and power, and thereby becoming a source of the greatest pride and reward to parents. Not only is there a disposition, at the expense of the state, to prepare the youth for good citizenship, and the enjoyment of life by culture, but also to prepare them for trades, occupations and to earn a livelihood. Indeed, the public school system is our greatest stride towards state socialism.*

*A tendency towards socialism is not necessarily bad, though the extreme ideal of socialism may be the destruction of civilized society.

(2) Coeducation.

Every change in a social system carries with it hidden forces for good or ill. Seldom, if ever, are the main effects foreseen. It was argued, since the fireside is the great nursery for culture and the mother the great teacher, since heredity through her is so paramount, therefore the education of women is the readiest method even for the culture of the race. Farther, that there is a large leisure class among them, freed from the noisy distracting jars of business strife, where serene learning could find a most fruitful field. A sense of justice and spirit of generosity, as well as her own rising ambition, also entered into the causes that have led to woman's relatively high advance in education.

In the higher class work and examinations, though at first disputed, she seemed to equal or excel her male competitor. Not satisfied with the high school and the normal school, the glittering fame of college graduation, at the same institutions and with the same course and degree as young men, drew her on, and here also she seems to maintain a high parity with them. If equal intellectually in scholarship, why not in everything, and why not have the same ambition, career and ends? Propinquity between the sexes, as before mentioned,* tends to produce either love, or sexual dislike or indifference. Now in collegiate coeducation where the attention is or should be so exclusively fastened upon learning and a future career, propinquity has the effect generally to produce indifference or even sex aversion. The ideal of the young woman, her training and her environment being similar, becomes substantially the same as the ideal of the young man. A future career opens up to her as to him, with like hopes, expectations and claims. Soon there is a belief not only of equal ability and opportunity, but of equal power, endurance and capacity to earn. Likeness of sex becomes the

*See Chap. XVI, Tendency to Free Love, Sec. 4.

goal. However much the young man may dispute this idealized likeness, it stands visualized in the school as the living reality before him, and the general effect upon all is to produce a growing tendency to the belief of sex identity.

(3) Paralyzing Antinomies.

But if equal to tread the paths of learning, walk in the academy, and side by side sit and sip the deepest truths of philosophy, why not also to ply the hand and work the nimble fingers in outside industry? One idea idealized and propelled along by an ever growing narrow logic, outstrips all others, and an utopia that women must grasp and hold the economic prize is formed.

The young man from the college steps out to view the world about. The trades are mostly filled by newcomers from abroad getting good pay through unions, and on account of the general dislike for manual work among the educated, while the schools including normal, high schools and colleges, turn out their thousands, nearly two-thirds of the graduates of which taken together are women, to fill the professions and clerical positions unprotected by unions. The cry of "equal pay for equal work" had the effect, when there was a union to keep the women out, by the test of equal work, but where there was no union, to drive the men out by the test of lower pay. The women fill thirty-four per cent. of the professions, and about as much of all positions suited in the first instance to the educated, and by their bent and occupation in this line lose taste and skill for the manual labor and the close economy of the home. They are more docile and more popular with their masculine patrons, and often receive more pay or are preferred. Even messenger girls chase the streets, and news girls become attractive to the men. Remuneration and wages are cut down by a double competition, the cost of living increases, and family economy is blocked for the possible head both ways, by a more difficult and lesser income

and by a greater outgo. Now there is presented to this young collegian, the family system fortified by law and custom, wherein he is expected, as head, to be the sole provider and bear the burden and responsibility, and there arise in his mind when contemplating matrimony some perplexing problems, said to be "transitional" which I shall call the paralyzing intersex antinomies.* They are somewhat as follows:—

"I am thy equal to do and endure; but thou must bear the burden. I am thy equal to think and reason, and with the right equally to determine; but thou must bear the blame. I am thy equal, as to the right to spend, but thou must earn. I am thy equal in the right to wield the sword of law, but it must fall chiefly on thee."

These antinomies seem to be actual contradictions, and when he attempts to take and believe them both together, reason and belief, love, courage and enthusiasm, are paralyzed and staggered, and with them action. The germ of the possible family is smothered. A very horror of marriage, almost the worst possible social condition, arises. We will however suppose him to be equal to the task of surmounting the difficulty. He will assume that still he is the master with greater power, but with a coextensive love and duty, yet ready to hand the reins and give the load to his fair friend when she will take the blame and bear the burden.

Perhaps with more space than they are worthy of, have been presented the foregoing antinomies. They are after all, a "fool's puzzle,"† that springs from an attempt to adjust a new theory of an identity of ideals and spheres of sex, and

*Compare the antinomies of Kant.

†The antinomies of Kant are said to be a "fool's puzzle". Kant's four antinomies are:—1st the world is limited in space and time (and contra): 2nd. The world consists of parts that are simple and composite (and contra): 3rd. The world admits of causality through freedom, and (contra), there is no freedom but the necessity of law: 4th. The world implies the existence of an absolutely necessary being (and contra).

a struggle for the same tasks and powers, to a condition of society based upon different duties and different powers, wherein the man is held solely to the final accountability. Love is not a solvent of these antinomies, but it may open the eyes and clarify the vision of reason, to see the supreme rule that responsibility and power can never be severed.

(4) Higher Education of Women.

Perhaps the mistake in the higher education of women has been not that it is high, but higher than that of men. The argument for mutual companionship, where heart drawn by nature's charm of sex affinity touches heart in a common atmosphere in the sweet unity of deepest feelings and most hidden truth, where a flash of kindly fire sparkles from the contact of different currents lighting up the dim cold world, is too strong to be overcome.

If we divide the faculties into two fields, the more masculine mind or intellect, and the more feminine soul or sensibilities, we shall find that the former seeks to catch and cull relations, is a warring of ideas, whose rest, end and equilibrium lies in the harmony of truth, and whose culture is science: while the latter builds by first glimpses and intuitions, by golden beams of light from the subconscious upon the sensitive, negative, peaceful waiting heart, the joyous thrills of life—the emotions, the groundwork of knowledge itself—and its culture is fine art. Intellect needs information, but its chief culture is to contest and think: while the sensibilities, though this also to some degree, need inspiration, leisure, concrete objects to call forth new and refining sentiments: their chief culture is to receive and feel, while both must have the natural outlet into action. Now our ordinary schools as constituted are mostly adapted for the cultivation of intellect, but they have grown into a condition where the gathering of information has far outrun its making up, its use, digestion or transformation by thought. They

have become largely feminized by an over accumulation of facts, in which woman may, as to intellect, excel; but they are lacking in art, which is her natural field. The learning acquired is often more that of pompous voluminous information, than power of thought evolved by modest ardent love of truth.

Mere intellectual culture has a tendency to raise the sense of superiority and self esteem. As you ascend the hill top of learning the view is wider, though dimmer of everything below; more principles are taken in, more relations are coned, and more wisdom is supposed, especially in case of little superiority of learning. This breeds the tendency and desire for mastery and control, and hardly brooks subservience to comparative ignorance. But men, as husbands, are still to stand as sponsors for the family ship, and therefore cannot give up the helm. Thus, women being educated much beyond them, the seeds of discord are planted, grow and spread, and with the raised standard of living and her accompanying inaptitude for domestic work, tend to disrupt the family.

(5) Physical Culture.

Life and health have always been the first demands of nature, and the nisus towards reproduction,—natural love—requires implicitly the fresh flowing blood for activity, the nervous vitality for zest and vigor, the sound stalwart flesh for sexual attraction, and the strong wiry constitution for impulse and passion. If the cultures of romantic love have at any time carried a notion of unlikeness to a degree that weakness, puniness and physical daintiness have been made ideals of womanhood, that tendency is a misdirection of nature, and an offense to the better judgment of sense.

Of all the modern ideas, no one is better than the revival of physical culture in the schools. This is a key to unlock the most serious difficulties, and is almost the salvation for a

system of universal education. If the educated young men need strong bodies to compete with their fellows in the industrial warfare, still more do the educated young women, to perform the duties of the household and the exigencies of maternity. In both cases there is little doubt but that we are on the threshold of a great reform, and that in the future it will clearly be seen and practiced, that true education demands no impairment of the body, and that the educated will triumph over any such small obstacles, as inability to work, or to perform the most precious of nature's tasks, the perpetuation of life.

(6) Effect of the Schools.

It has always been held that the mother, by her close association and training, largely formed the character of her children. It might be asked, who are the modern mothers through the susceptible period of the child's life in school, and what are their family views and domestic notions? Only guesses can be made, but it would perhaps be safe to say, the child is now moulded more by the school than by the home. School statistics show that the majority of school girls look forward to a public or industrial career, rather than a domestic life. The doll instinct seems still to exist with very little girls, but soon to vanish. Housework changing in diversity perhaps every few minutes to them is drudgery, while some occupation, which thumps and thumps the same the livelong day, is elevating and attractive. The single in advancing years, both men and women, often turn nature's affinities of sex quite the other way, and sweetness by a strange chemistry oft takes on an acid tang, to which woman may be more liable because to her sex is supreme. Yet contact with tender childhood in the schools may keep fresh the native germs of motherhood in woman, a foster mother tenderly caring for another's child.

For teaching the young child, personality and love loom up

as the chief requisites. It is true that a few men of genius, as Pestalozzi and Froebel caught the inspiration from young childhood to touch and train its tender chords of life, but it is no less true that this is woman's natural field, while to man, (as natural as his muscle or his courage) is the love of scientific truth, to grasp the harmonies of conflicting thought. His method for discipline by impersonal command with sure and equal consequence for breach, is more suited to the advanced. Not that the work is higher, but otherwise it would be better, if more men, especially married men, taught the higher branches to both boys and girls for the sake of both school and home.

(7) Family Ideals.

It is evident that the public school system might be made a leading support to the family by cultivating ideals, if not also by direct training in domestic pursuits. The value of teaching sewing, cooking or house decoration is not chiefly in the knowledge acquired, but in the aims and ambitions formed, the trend given to the individual mind and the social school life. The child is a plastic living wayfarer started on a journey, whose direction, course and end the teacher constantly modifies. Its morals cannot be left alone to church or home, for morality pervades every act. More important than its national ideals or its industrial ideals, are its family ideals. The school is in fact, but a substitute, a farther execution of the family life, an enlarged domestic circle itself. It were strange, if the school's influence should be hostile to its very source, or that its pupils upon graduation should be estranged and fly from the family state. The nurturing of ideas that cast upon the home life a beauty and attraction, turning the ambition towards household economy, inculcating the more specific domestic virtues, and creating in youth an ardor to be the master or mistress of a fireside,

are quite as essential, as incitements to patriotism, worldly honesty, or a business career.

Within the inner sanctuary of the family and the church lie the institutional codes, the moral rules and inspirations which are fundamental to social life. The family has its own Bible, though unwritten except upon the heart, consciences and traditions of the people. There is no prohibition of *this* book in the schools, nor is it to be burnt or cast aside, and whenever a people have forgotten or lost its sacred pages, or suffered their minor institutions to blot it out, they are doomed forever.

CHAPTER XIX.

Survival of the Underlivers.

(1) The Underliver.

POLITICAL economists have laid down the law that population increases with the means of subsistence. But it is further laid down as a law, that individuation or applying the means of subsistence to the individual life, is in inverse proportion to reproduction, or applying such means to other life. This latter law or principle is the same when viewed from a personal standpoint, as that a person is restrained from marriage or a family by the economic reason of expense, and the measure of that restraint depends upon the difference between his income, and the prospective cost to him of such family. His cost of living depends upon his standard. Therefore we have the general law, that population increases with the difference between the means of subsistence, and the standard of living.

When one is associated with others and possesses a like income, but has a lower standard of living, the constant restraint upon him is proportionately less, he "underlives" them, he reproduces and survives. It seems to me that this is a chief practical law to be applied in studying the intricate question of the growth of population, rather than that the poor, or ignorant, or underfed, or imprudent, or physical laborers, necessarily reproduce faster, where no moral principle is considered. This law applies especially where different people with a different standard of living are mixed in any community. It will explain to a large extent, the survival

of particular elements in the population, not only in this country but throughout the history of the world.

(2) Industrial Invaders.

A superior conquering race dominating another, caste firmly fixed by custom as in the South, or other conditions that engender distinct and separate classes, tend to counteract this law arising from different standards, but where competition is full and free, as among the northern people of the United States, the law has a decided effect. It is said that the modern Greek is mostly Slavic, and has but little "heroic" blood in his veins. Probably the distinct Old Roman race is entirely lost. The Normans have left but little of their actual blood in the modern Englishman. The long headed Teuton, the descendant of the Franks and German invaders of Gaul, seems to be disappearing from the population of France. Aside from the dissipation, effeminacy or degeneracy of a nobility, or the depravity or disregard for race morality of a people, this constant force of survival would operate and finally supplant one element by another. It is true that as a society becomes homogeneous, the standard of living tends to become equalized, but many years or generations may ensue before the elements of a population are assimilated, or new elements of a different standard may be constantly pouring in, so that the original population or some particular portion of a people may be overwhelmed.

To-day the question is not so much the invasion and conquest through war by a foreign race, but conquest by industrial invaders, who may in a different way, as decidedly as in the former case, extirpate man, woman and child. It is said that a Chinese or Japanese family can live on thirty cents a day. We have seen that here the Chinese appear to be able to continue their standard of living indefinitely. On such a

standard of living, should they come over here in large numbers under free immigration, working gradually as they might in all the various occupations, they could in a hundred years extirpate or drive out nearly every white man in the country. It might be asked which was wiser, the working men of San Francisco acting perhaps from feeling or instinct, or some Eastern statesman blandly sitting in a philosophic chair and wasting pages of mellifluous logic on the principle that this country must be free to all!

(3) Standard of Living.

A fair standard of living is embodied in the ideal of American family life. The artistic home, the fittingly clad children with enough to buy the small treasures for their fondest sports and joys, the opportunity to allow them the time for education; the recreation, the comforts and suitable leisure for parents, who also are the same developed children, who love to play with books by sights and talk, if not with toys—these all are held as the cherished hope and heritage of American life. They will hardly be dispensed with, however willing the father to be saving, the mother to be economical, and both by every ingenuity from special work and art, to eke out a modest income. But everything depends upon their income. If “they cannot compete with the pauper labor of Europe,” they certainly cannot compete, whether that labor be there or here; but there it may be handicapped by inferior machinery, methods or customs. Here all these differences disappear, and the foreign competitor comes forth coequal, perhaps superior, to obtain the daily wage, but with his lower standard fixed at least for years. At least a generation ensues before the newcomer acquires, if at all, a new standard, and then on comes another host, and so repeatedly.

It will be noticed by the tables, Tables III-VII, Column 13 that foreigners in forming population count for three, four

and sometimes five times as much as native born Americans. Of course at this rate, and considering the recent tide of immigration, it would not take so long to transform and perhaps again and again retransform an American people. Thus under such conditions a fair standard of living must go down, or else a constant flood of strangers pour in submerging the former people and institutions as fast as formed, and any ideal of a future American nationality would be based upon a chimera unutterably visionary.

(4) Causes of Infertility.

A close causal connection may be noticed between the influx of a large foreign population and the subsequent infertility of the original one. First; wages especially in the lower laboring fields are lessened, and then the old residents feel a stress, and many seek other callings, especially those away from manual labor and that are indoors. By this they may be weakened physically, and their standard of living raised still higher. Again, there is a struggle at first to form a caste, and little to base it on except wealth, which must be shown by greater expenditures and less economy. This raises the standard and tends to debar the possibility of a family. Also the original people flock to the cities where their standard speedily rises much higher, nor would they then venture upon the family life at all, under the conditions of the foreigner. Even if the original population rise higher, it is towards clerical and professional pursuits, which are not so favorable to reproduction; for, aside from the physical causes, in these occupations the standard of living as compared with income is relatively higher. Thus the original people are constantly subject to a stress that tends to lower their standard and limit population, while with the newcomers there is no such stress, but a rising standard and encouragement to the family, and

the former acquire a habit of restriction, both as to marriage* and offspring, which grows and spreads and distinguishes them from the latter, and often becomes a source of felicitation when it really means destruction.

By no means, is this the only or chief cause of infecundity among the primitive population in the northern states. Much greater is that cause that arises from theories of sexual relations and the family, but it will explain in part, why in so short a time there has been so rapid a change in the relative number of the old Americans, and show generally that a large foreign immigration tends to uproot the previous people.

It is further evident that the fact that a majority of the foreign population have settled in the large cities is a check to their relative predominance, and also that such city residence tends to spread the English language and Americanize them very much faster than when they settle in the rural districts. This fact explains in part the relative increase of the foreign population in some of the north central states, as Wisconsin, Minnesota and the Dakotas, where they have largely settled upon farms, although the old Americans there were also of an immigrating and vigorous stock. Yet many reform-

*NOTE—THE MARRIAGE RATE.—The statistics of marriage, unless closely scrutinized, are very deceptive. With a declining birth rate, as in the United States from 5.6 persons to a family in 1850 to 4.7 in 1900, which present rate varies from 5.1 in North Carolina to 4.1 in Vermont, a stationary marriage condition would make an increasing per cent. of marriage, because the base of population would be relatively less, having fewer children. A population of younger adults, or with improving means of subsistence, would increase the marriage rate; while an increasing rate of divorce with remarriage, and bigamous or irregular marriages would enhance the number of marriages. The census of 1900 shows in the aggregate for all ages a slight increase in the marriage rate over 1890, which might be explained by a declining birth rate, or in part by a greater prosperity in the years prior to 1900; but the actual marriage condition must be based on adults only, and the census of 1900 shows a *less* percentage of married females of the age of 20 years and over, and of married males of the age of 30 years and over than the census of 1890. Of persons 20 years of age and over in 1900, the per cent. of married males for the N. Atlantic Div. was 62.9; for the S. Atlantic Div., 66.8; for the N. Central Div., 63.9; for the S. Central Div., 67.3; and the per cent. of married foreign males was 67.3 to 63.6 for the general population. The marriage rate here increases among the foreigners, while it is declining among the remaining population of the North, especially in the middle classes and those engaged in clerical and professional pursuits. (Vol. II, U. S. Census 1900, Tables XLVIII & XLIX on Conjugal Condition).

ers ardently advocate that the drift of foreign immigration should be turned away from the cities to the farms.

(5) A Country is its People.

The right of self-preservation is a first right, and is supremely moral. Sometime ago the world-loving principle of Henry George, that the land like air and solar heat belongs to all, and that every one should only own the personal product of his labor, was widespread, and many were for a time captivated. The effect of that doctrine put in practice would clearly have been to bury an established people quickly with a rushing foreign tide. Not even would there have been the breastworks of established property to stay it. Any socialistic plan that veritably destroys the genuine rights of property, would have a similar effect.

Its people are the bulwark of the nation, not another folk. Its hoary headed mountains, its massive rivers and dashing streams, its beauteous lakes rock-ribbed, its vast extended plains, all existing for ages before primeval man—these all alone are but a dreary waste without that self same people, folks of the fireside with like dreams, hopes and aspirations. There is no country, but in its life; and that life is not a passing stream alone, but rather a real embodiment, something to see, examine, talk about and love, a substance enduring for at least a hundred years to come. Visions of a future people gathered from every dumping ground of Europe, from Asia, Africa, the frozen north, the torrid south, with strange and uncouth ideas, customs, religions and institutions, and they overwhelming all, can hardly inspire patriotism, nationality, love of country, or zeal and ardor for political rights and duties.

Furthermore, religion is a race instinct for the preservation of the nation, people or civilization. It is this spirit of religion that kindles ardor for the life of a people and its perpetuity, and when it wanes or disappears in any person

or in any nation, actual interest in the social future is apt to change to indifference, or a cold world view; the marks of decay and death appear at the top, and general languor or morbid presentments spread throughout that people.

To preserve a fair standard of living and ensure national perpetuity and progress, selection should not be limited to the farm yard, to the business office, to marital relations, nor to the choosing and sorting of ideas, but be extended to that whole groundwork and constituency of teeming life, whence issues forth all that is great and grand. The right to choose your citizenship is paramount, clearer than the right to tax, in order to fit such citizenship when here. Soon will it be seen that no high standard of living can be maintained against industrial invaders without exclusion.

(6) Perils of Immigration.

The ethnologists are much fascinated with the idea of race intermixture, the crossing of not too dissimilar strains or bloods, thereby producing a more vigorous type with better qualities of each selected, and with the clashing of different ideas and customs of different peoples, that cause variation and progress. This may all be true, but assimilation has its limits. Too rapid an inpouring, like a freshet, washes away the foundations and structures of a society, and its plant which might be quickened into new life by a gentle rain is torn up root and branch. Genuine growth and evolution should be slow: the new things that arise should have some time for trimming and adjustment; else they become fungous, baneful thorns, or unshapely overgrowths; their blossoms are unfertile and their rankness turns to rust.

It is true also, that America has for the most part been peculiarly fortunate heretofore in its class of immigrants; such as the stalwart, steady, honest German steeped in stable and conservative family principles, the active fiery progressive Irishman who becomes so soon a typical American,

the Scandinavians with Viking blood, the Bohemians most advanced of the Slavic people, the French Canadians, who like the descendants of the Puritans can boast a lineage of nearly three centuries residence on North American soil, and many others. It may be that we have an ideal constituency to build up a great nation, Anglo-Saxon in language and in principles of liberty.

But granting that the immigration of the past has been desirable, that has little to do with the question in the future. The country belongs to those who are here. Native Americans of all classes may well note the trend of past events, the causes that tear down a fair standard of living, disintegrate the family and destroy the population, and preserve themselves and have regard for their posterity. There can be no other ideal than that of a united uniform nationality with its special cultures, institutions, history, traditions, literature and art, wherein there is a common interest, charm and love. To realize this ideal the people must survive; but if they fail because they cannot check an overriding army of invaders, nor select their citizens, nor stay the ravages of family dissipation, whether the fault be moral turpitude or a blunder, are they fitted to survive?

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CHAPTER XX.

Survival of the Fittest.

(1) Survival the Ideal of Progress.

THE idea of Survival of the Fittest does not come so much, as many suppose, from the scientific theory of the origin of species; it is rather an embodiment, a paraphrase, almost a synonym of the idea of progress itself. We cannot get rid of it if we believe in progression or betterment. For whether in the selection of better plants or animals in agriculture, better goods or implements and better processes in making them in manufacture, better means of transportation, more skillful managers and more efficient men in business, or in the realm of reason itself we constantly throw out the false and spurious and retain the true; in all, the end, the hope, the expectation, is that the fittest shall survive. Drop that hope, and gloom, discouragement and despair prevail, there is no optimistic rainbow for cheer or promise, a dark blue cloud enshrouds.

Now what is true of things is true of persons and of life, and what is true of individual life is true of social or group life. There is no possible escape; we must accept the doctrine of survival, that in the main the fittest only shall live. Though a single individual of the group may serve the latter best by his own sacrifice, yet in that case we rest upon the survival of the group. If societies must wane and perish for better ones, then the latter are better. If a population for any reason yields to another, then that other, for the world's purposes and for progress, is the better, and if better, it were well to know the reasons why.

(2) Feeling and Function.

Animal and human life has been looked upon as a combination of feeling and function; feeling, that by pleasure, leads the individual to a proper function or end of nature; or by pain, wards off an evil or danger. Feeling furnishes the emotions and pleasures of the soul; while the intellectual eye may perceive the function or utility. Every feeling has its corresponding use or function, whether that function be perceived by the individual or not; but to abuse, to turn aside or thwart that function, is to mar and prostitute the course of nature.

The appetites are feelings whose functions are to preserve life. It is said that some of the old Roman epicures, after being gorged in a feast, took an emetic and began anew the repast. Intemperance is an abuse of the appetite of thirst for drink. Amativeness like other appetites is most natural, necessary and proper. Its abuse lies in the prostitution, under any circumstances, of its function. Pleasure is proper when it does no harm and follows nature's course. But pleasure that violates the course, the plan, the function of nature, and thereby works an injury, is sin, and a sense of it rises in a natural conscience and will pervade a social conscience. The abuse of function is seen in the infanticide of some savage tribes, and in feticide, which in some respects is worse than the former, for it often culminates in adult death and the physical deterioration of a people. Hence, a social moral sentiment has arisen, the "horror of abortion," which finds expression in the church and criminal laws. Here is a moral baseness worse than that of the abuse of eating and drinking, and it would seem quite clear that its penalty should be a non-survival for unfitness.

(3) Malthusianism.

Few will contend, that always and necessarily the greatest numbers are to be desired, but rather that a well regulated society should, so far as possible, discourage the increase of

the defective, the paupers, those afflicted with hereditary disease, the congenitally criminal if such there be, and produce from the better, stronger and more intelligent and moral classes. This is the greatest field for selection. Yet nations have always grown, spread, colonized and scattered their civilization by increasing numbers, and to-day that feature mostly explains the preponderance of the leading nationalities.

The Malthusian notion of "the prevention of population by the prudent," published unmodified and in hidden terms, must usually have the effect of a poisonous drug, sweetened and spread broadcast to the indiscriminating public, the gulping prudent and the dealer's own friends and patrons, to compass their destruction, though this drug might be salutary to the diseased, administered in quiet by the thoughtful social physician.* There is a moral turpitude in the public doctrine and preaching of a limitation of population, cast abroad and wending its viperous way throughout society until a spreading child fear like a contagion permeates a people, and even horror of abortion wanes or vanishes, so great that that alone suffices to justify their non-survival. It is the old idea, "the fool will hang himself," and should be hung. He is not fit to live.

(4) Spurners of Love Unfit to Live.

Where doctrines and practices arise, that chill a generous lover's ardor to woo and wed a beauteous modest maiden with instinctive longing to fill what seems an empty nook within the hidden folds of her pure heart; or that blast that maiden's naive inclinations, and turn her in an unnatural

*Unnaturalness in sexual relations in wedlock strikes at the very heart of marriage itself; for, if prevention, aside from abstinence, is right and possible within marriage, then why not without, and then why marriage at all. Without a religious or moral code against this "unnaturalness," it is very doubtful that a clever people could long survive. American society is to-day remarkable for the contrast between the rarity and horror of illegitimacy and the frequency of promiscuity. The horror of illegitimacy exceeds the horror of abortion, which order should be reversed.

course afloat, alone, upon an unknown sea to struggle with the tempests, oft in despair be wrecked in life and character; such doctrines and practices are so bad, that quietly they must be brushed aside by nature's law of extirpation.

When the leaders of society fail to see that Love's own fountain springs from the strange mutual charm of unlike hearts; that thence the mother's absorbing sacrifice, a pattern for the world, appears; thence, the father's pride and providing care, brotherhood and sisterhood and the blood bond—all the natural forerunners of that love whose golden clasp, burnished, gilded and anew reformed by Christian culture, must needs bind the jarring minds and hearts of men and rising civilization and distracted governments; and when society forgets the secret of its rise, and spurns or lets decay the family, then doom deservedly awaits it. It is not necessary to preach against sex warfare, or to stand affrighted before the spectacle of a new man or woman. If conscious intelligence cannot see the point, then nature quickly will, and ordain another and a better mode of life; for love she must have anyway. That is her wand to lift mankind, and if destroyed, by a new fountain and a new people will she build anew.

(5) Unfit Individualism.

This is said to be an individual age when the jutting, towering, varying, inventive mind of the one, untrammled by the perplexing social currents of the many, can rise by new and hitherto unknown flights. I do not find that culture comes from too much separation; else a lone pair in some north European forest would have discovered the light of civilization. Sentiment and thought itself spring chiefly from the interlacing currents of human intercourse. Deepest and most recondite feeling comes from the play of heart on heart, not in a superficial eddy that whirls—a giddy float round and round—but in the deeper waters where every drop touches

and moves its fellow. Too much individualization is against both individual and social progress. It runs to selfishness, which dries up the springs of inspiration and invention, sets all society at war, blocks connecting currents, and breaks the bonds that tie the industrial world. If also it snaps the family knot and turns affection to gall and bitterness, there is a direful evil for which some remedy must be applied. Again the awful chasm of destruction, nature's final remedy looms forth, 'if thou canst not see and prevent disaster, canst not love and hatest maternity, thou shalt surely die!' Here will the penalty of ignorance or wickedness be the same. Unfitness is of body, mind and soul. How could it be otherwise in the spherical perfection of one great law? Fitness is fitness everywhere.

(6) Reward of Love.

But are the grand ideals of liberty, equality, independence, and the reformation of society to be ruthlessly buried, and the universal high road to fame be deserted except by few, the rest retiring into quiet jungles, content with homely joys? The many must rock the cradle, or go abroad to find the children bread. For forty years that father and that mother have given half or two-thirds of their earnings and their toil to children; but that other one has spent it all upon himself. Would not nature be unkind, not to reward unselfishness, upon which she most depends for culture and enlightenment by survival? It is said that our society is becoming encrusted and hardened by commercialism, which is endangering our institutions and the dearest pleasures of life; that sympathy is largely jerky and spasmodic, feels often only for animals or for some half barbarian in a distant clime, but scarcely for its brother at its door; that magnates of wealth would even freeze out a whole people for a few more dollars, under the petty claim of a mistaken right. This should not survive.

Two prime forces are the cure for individualistic selfish-

ness:—the family, nature's first institution, to generate the chords of love; and the church whose matchless perfection lies in the fact that it is circled about the "Sun of Righteousness" whose beaming rays of love, falling on those first nurtured in the family, shine everywhere. Thus is the light of love kindled into dazzling brilliancy, and with love in the regenerated family comes flowing the vigorous stream of life. If the light of love and life go out, then will the world be cast in darkness and become a cold dead planet unfitted to survive.

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CHAPTER XXI.

Interrelation of Industry with the Family.

(1) The Property Right.

WE seem to be living in an age of the reign of coercion by property, rather than of coercion by personal sway. Men have always been and always will be moved by the forces, love and fear; but in the course of progress, love relatively gains upon fear, and fear relatively assumes milder forms for its means of coercion, as from a control over persons by virtue of a personal right and authority, to a control arising from property right. To-day in this country, the remains of control by personal right lie vested in the state and chiefly over children in the family, while the control by property right regulates industry, and is mostly the remaining coercive power between husband and wife in the family. The question, therefore, as to what is the property right comes to the front and is the foremost issue, both in industry and in the family. The foundation of property must be again searched, and if notions concerning it be wrong, they must be righted and resettled. At the bottom all the labor struggles circle about this theme.

It is claimed that the modern corporation is somewhat of a monstrosity, that it has by law rights of property and exemptions, as the freedom from personal liability and criminal prosecution of the corporators; and privileges and opportunities, as for accumulations of capital and combination, that no private person enjoys; that it is a privileged creature of the state, an *imperium in imperio*, and should accordingly

be subject to the state, and only exercise its functions when in harmony with the interest of all; that it is a plutocratic government, in which the voting and control is by stock or dollars, instead of by stockholders or men, and in this respect wholly unlike the method of the general government; that by this plutocratic method of voting a majority of stock, never so small, absolutely controls the minority and leaves the latter subject to a kind of piracy at the mercy of its captors. Also that this form of corporate organization destroying the interests of smaller investors, necessarily leads to the vast accumulation of capital into one or a few hands, destroys competition, plunders consumers, and leaves the laboring man without a chance of choice of employers, and therefore subject to an iron rule of industrial coercion and despotism. Hence he takes to his only course a counter organization by labor unions, which seem to be the only check and stay to this tide of property domination. The middle class of property holders, being crushed between the upper mill-stone of the corporations and the lower one of the unions, and driven thereby into a fiercer and more weakening competition, have become so timid, so confined exclusively to business, that if dependence were put upon them alone, the direful forebodings of W. J. Ghent in "Our Benevolent Feudalism" might be actually realized.

It is evident that for all the evils that may be presumed to arise from the foregoing, there is a simple principle if it could be executed, that lies at the very foundation of the property right and of government to wit: That any monopoly, industrial, governmental or military, by one or a few, must be subject to the control of the many or all and held in check: that unrestrained individual control by means of a monopolistic property right, so called, is upon the same principle, as unlimited personal control by means of military power, or by the

ordinary government in the hands of individuals not amenable to the public, which constitutes autocracy and despotism.*

(2) Democracy and Plutocracy.

When the people seek to escape from monopolies, especially those that have obtained valuable municipal franchises for little or nothing or are about to seize others, and they study the question of municipal ownership or control of public utilities, in other countries so prevalent, they find this condition: The city or municipality is governed by votes of individuals irrespective of property, while the tax-payers are the sole direct parties in interest for gains or losses, whenever any business enterprise is undertaken by the aggregate group. For this reason, the majority of voters—often three-fourths, sometimes nine-tenths—not being tax-payers, have no substantial interest as to the profits or business success of such enterprise, and it is handicapped from the start. This system of municipal representation by heads irrespective of property is the contrary to the corporation system of property control irrespective of heads, wherein every share of stock has a vote, and both are unlike that intermediate form of control in the law of partnership developed by a protracted evolution of law and extended experience, whereby both heads and property control.

Besides, in other respects constitutions and imperial court decisions have fastened upon the law strangely developed and seemingly wrong principles of the property right, that the people can hardly change, if they would.† It is manifest therefore, that there are two systems of representation and power, one democracy in the government, and another which

*Industrialism or militancy may be equally the means of despotism. Contra; Herbert Spencer in *Principles of Sociology*.

†As an instance of this may be cited the famous Dartmouth College Case, where by the vote of a municipal council or legislative body granting a franchise without reservations, cannot be repealed or materially modified, on the ground of the violation of contract.

we will call plutocracy in corporate wealth; that these two contrary systems incite a somewhat furious contest, which centers about the question 'what is the real property right.' It is not at all wonderful then that that question should be thrown into confusion, bandied about from lip to lip of the wiser or the foolish, until often great numbers lose all regard for the sacredness of property and forget that it is a chief pillar of civilization.†

(3) Property Essential to the Family.

Industry cannot be carried on without organization, nor organization exist without a central control, and that control must rest in the owner, the party in interest who gains or loses by the result. The motive to labor and make money rests upon the expectation of possession, management and reward. A claim of the right to be employed, accompanied by a claim to control the employer's business, blocks the wheels of all industry, which, without legal protection against the enforcement of such claim, will depart to another place or country. The right of property mutually conceded stands as a necessary first principle.

Likewise the family, which is also a business or economic society, must have as such, a control by the party who has the economic interest or responsibility to preserve its unity, continuity and efficiency. It is true that its authoritative head need not necessarily be limited to one person, as the husband. The wife may assume that position, taking the burden of providing; or both may assume it, taking the burden equally: But as in industry, the right of property stands as the very basis of marital permanency, and when it does not receive

†The effect of the monopoly, "promoting" and corporate greed that confronts us to-day is to destroy property and national wealth; for, wealth in the long run will only accumulate where the owner, who has justly earned and saved his property, is protected in its enjoyment.

legal sanction or protection, or more, when the law tends to destroy that right, the family institution must totter, decay, and disappear. The tender chords and fragile bonds of love cannot alone preserve the economic family, any more than love or any other sentiment alone without that property right can preserve any other economic or industrial society. The right of property must be supported by a strong social sentiment, an unquestionable authority, and when that sentiment wanes, or becomes negative by contrary theories or indifference, the new condition ramifies through all the institutions of a society, is felt no less in the family than in industry, and has everywhere the same disruptive effects. The whole present industrial system, and the present family system depend for their perpetuity upon the preservation of that sentiment. Property is sacred; it is not merely something nice to own or have, but more, a golden band that ties the ripening sheaves, the long awaited harvest, the precious gift of civilization.

(4) Parallelisms.

Partly at least from a certain laxity in the idea of the right of property have arisen some striking parallelisms, in industry and in the family, which we have before called paralyzing antinomies.* They seem to spring from a new awakened consciousness suffused with an aspiring hazy sentiment, unable to think clearly, where the claims of love and justice, of benevolence and obligation, of moral or sentimental right, and legal or property right, which must in every case be kept separate, are all confounded. They are that the one has the right to be employed without obedience, to be protected without acquiescence, to be supported without yielding, to be at once both dependent and independent; that the other must take the risk without discretion, bear the burden without power, assume the blame without authority, receive the consequences or punishment without free will to act. These are

*See Chapter XVIII, Sec. 3.

all the misty seeds of anarchy that lurk about misguided notions of property, but ready at any time to spring up to strangle government itself. If they have been more conspicuous in the family, it is because its economic nature has been so illy understood, that it has been looked upon as something entirely separated from other law and right, founded upon authority alone without a definite reason, when the truth rather is, that the family system with an authoritative head, as carefully and particularly set forth by St. Paul and St. Peter,[†] is in strict conformity to economic law, it being understood that the head is the provider. No other system of permanent organization is possible.

The civil law at its very birth was deemed the guardian angel of property, which is the product of toil, the result of energy, the reward for intelligence, the consequence of thrift and saving, a creation by man, which he owns. What if now, by a misconception of the origin and nature of ownership, by legalized monopolies, by discriminating privileges, by political corruption, by loaded scales of justice or one sided punishments, the law itself should be an instrument to property's overthrow.

(5) Let Alone.

If progress is a lightened ship wherein the heavy power of force and fear gives way to lighter love and mild persuasion, the compulsory law must gradually lose its hold, and for trend and tendency the motto be, let alone, *Laissez Faire*. The limitation, repealing or lessening the power of the coercive law, and thereby enlarging the scope of natural freedom is all in the line of *laissez faire*. Some bad law or some law once good, but now grown out of place, may be a perfect thorn in a social body and prevent the natural healing of a festering sore.

Private enterprise, or to work for oneself, is a chief incen-

[†] 1 Cor. Chap. VII, Eph. Chap. V, Col. Chap. III, 1 Peter Chap. III.

tive and cause of material advancement. That is why business undertakings by individuals are generally more successful than those by government, why small concerns, though lacking in the economy of combination, may still thrive better than vast bodies overridden by parasites. If the law by positive and especial privileges to corporations enables them to smother individual enterprise, stifle competition, foment labor disturbances, engender in the community a confused disregard for property, and thus endanger the whole industrial and family system, to curtail that law, even to cut off corporations altogether, (if that were necessary which would not be the case) would all be in the line of less not more civil law, and more of the operation of natural law. Or if business enterprise can be conducted with greater economy and things made cheaper by large concerns, then to limit the present loose powers of corporations, so that small stockholders could invest and be as safe as others, by giving them an individual voting power and by special guards and restraints upon majorities, and to check the possibility of corporate monopoly, through courts and the provisions of statutes, would not be more of the coercive power of property through law, but rather a restriction.

So also in the family, which for ages in the world's history has been able to maintain itself with little or no interference by the outside government, legislation should be directed rather towards limitation and a return to the first principles of natural justice, to a property right based upon actual earning, and a contract right founded upon mutual justice and the welfare of the community.* Some would have deserting

*As the right of property is based upon actual earning and merit, the further advancement of the legal rights of married women should lie in the direction of their earnings and savings, as members of the family community. This community does not bestow upon one member the right to control the outside earnings of the other; for that would destroy the idea of property; nor is it a partnership in which both parties equally must earn and are held accountable; for where one party alone is responsible, as now the head of a family, a partner's right in the other would destroy the idea of responsibility. This community should rather afford to either member the right to enforce the obligations of the other, and to share in its accumulated fund upon its discontinuance.

husbands sent to the state prison, instead of as now to jail. Others would have a general United States law of divorce, whereby exiles from kindred and fugitives escaping to other states from an impending imprisonment in their own, for failure to pay alimony to separated wives, might be captured anywhere and brought back to prison; but the compulsory law on one side has probably been already carried too far. The family must be created and preserved by love and not by force.

(6) Progress a Slow Growth.

It is said that society is plastic and it has been likened to an ever moving changing protoplasm; but this simile hardly meets the case, unless it be a very primitive group. An enlightened society is more like an advanced, developed bodily structure with stable skeleton and frame work, with organs fixed and static, that only change their outermost parts and retain their form. Growth occurs, but in the lines of structure; trimming only is possible, but if too far or deep, it will kill the body; theories of new cultures are good, but often, far and long away to be applied. Political reforms are always needed, but the people by a natural instinct cling to the old, though bad, for fear the new will bring a dire upheaval. Just as the doctors watch for nature's cure and unforeseen suggestions, so the statesman will patiently await the people's beck and nod and stir when all is ready. With such a wondrous compound as the social body, you cannot rush and hurry, and as yet prevision has only the dimmest sight. The artificial thorns and blocks are clearest to be seen, and first got rid of. In legislation it is usually more necessary to repeal bad laws than to concoct new ones. In social philosophy it is usually better to beware of newfangled theories than to overthrow the old and tried. New plans and ways and customs should first be tried by a kind of private experiment in a laboratory and many times be submitted to the test of reason,

before they are foisted broadcast upon the public. Patience to watch and wait, to think and hope, and to believe with cheer in an ultimate betterment, should characterize every endeavor in social reform. The politicians are not all bad; the wire-pullers have their service; if all were perfect, there would be no need of action.

CHAPTER XXII.

American Individualism and the Family.

(1) Origin of Group Feelings.

IF two persons should meet and talk upon subjects in which each had opposite individual interests, they would naturally disagree, and the conflict of ideas would check and keep in the background their respective differing sentiments; if however the topic should have a common interest, their common sentiments would grow and tend to become permanent. So in any group, as in the family, common sentiments arise, and by a slow process increase and grow until they become a part of the social mind.

As an individual must have feeling to lead him to action, an intellectual power to enable him to perceive ends and the means to reach them, and instincts or mere impulses, which are feelings given directly by nature to guide to unforeseen ends; so must a society have common feelings for its action, common impulses to social ends, and social instincts caught by imitation, by sympathy with the group, by unhesitating obedience to authority, or prompted by a mysterious social nature, and these instincts are mostly blind to the social end. As all continued life requires both the individual and the group life, so must there be in every individual a combination of individual feelings and group feelings, which, with reference to their being embodied in thought and represented by ideas we may call sentiments, and with reference to feeling and the acceptance of authority are beliefs. The family presents the most perfect type of a social body, not only because it has the natural bond of love, but also because,

being small, its social sentiments are stronger, its actual members perceive more clearly and feel a greater interest in the common end, than a large society which must depend far more upon authority and race instincts. But in all cases every group must have its social sentiments, and these sentiments arise by a slow growth that comes from association.

(2) Cause of American Individualism.

The social sentiments of different groups are different, and where such groups come into social contact and intercourse, the differing sentiments collide, and if they rest simply upon feeling, authority or mere belief, and have not become rationalized so that the social end is clearly perceived, by such collision they tend to lessen and vanish. A large immigration freely spread over a people, education and extensive reading that bring the mind into contact with other different social ideas, the frequent traveling, commingling and changes of location of a people, and wide business intercourse, all have this effect; and a society, as in America, where all these influences are paramount and the elements are so different, tends to lose its original social sentiments and bonds, and slide towards the individual sentiments and ends, and thus produce a type of individualism, and the most natural and ordinary end for such individualism must be the acquisition of wealth.

The materialistic philosophy has likewise produced a very great effect in stimulating the popular ambition towards material wealth, towards which goal there is not only the stream of almost all the men, but in some sections one-third of the women, which latter have thus been withdrawn from the domestic and social family life and ideals. But human nature must have sociability the love of which is inherent, and the tendency of social intercourse in a society as we have described will be towards voluntary associations, temporary organizations, clubs, or "society" for pleasure, pastime, fashion,

display, or mental culture, where membership is shifting and there is no permanent interest in a common end. In such a society mode imitation and "fads" which may be nature's attempt to form new abiding social sentiments, will naturally be prevalent. Its individualism will tend to diversity of ideas, and with them to great activity, though not necessarily to high culture; but also it will tend to disunion, discontent and possible disintegration, and to the breaking down of authority and obedience. It destroys the social sentiments, and that is a reason why the pulse of public interest is so weak.

Time only, with a special culture towards social ends and ideals, will succeed in building anew a more stable society fortified by new sentiments and beliefs or by the old renewed. The people of a nation must be assimilated, not only in language and outward forms of government, but in common hopes, ideals, traditions and purposes, and this is the work of generations, chiefly accomplished through cultures within the family upon the common soil.

(3) Individualism Hostile to the Family.

Thus we have in every human breast a tendency towards individualism, whose idealized ultimate is anarchy, and a tendency towards the social or sociality, whose idealized ultimate is socialism. In general, every person and every people float between these two extremes, and this people, however much the rosy dream of far off socialism may appear to many, seems to be somewhat dangerously near the line of anarchy; that is, its individualism is extreme. This individualism, which seems to be a feature of American society more marked in the northern states, is undoubtedly a powerful force hostile to the interest of the family.

Individualism is a repellent, rather than an attractive force. It tends to separation and contention, rather than to unification and harmony of ideas. It may develop the intellect, but rather suppresses the refined emotions. It may tend to pro-

gress by fostering invention, but rather dwarfs and holds in check that highest inspiration, that comes from the free flow together of the thought and feeling of the many. It may spur on the single one by holding before his very clasp his own reward, but the object of his vision becomes contracted, his aim narrow, and his end, a thing that affords to him alone immediate personal pleasure, such as money. For a society it is a force that makes the members fly apart; it cools ardor, dampens affection, stifles sympathy and withers love. The ideas of two persons or of many, like their feelings, may flow and fuse together like the reproductive cells of sex, and form a unity. This force repels them, or like fission divides one into two, and what was 'right' to both, one thing single and clear, now shuffles into two, 'my right and yours.' Contention winds its snaky form between the differing thoughts till sparks of anger drive the souls apart.

(4) Past and Present Bonds.

In a simpler former society, the relation of husband and wife had for means of unity: First, the iron band of personal authority and coercion, without even a possible dispute as to right of property; Second, the privative restraint in the use of property or things, with little interference by courts or law; Third, an imperative conscience that forbade almost any thought of a possible dissevered unity; Fourth, a law when interposed compelling restitution of marriage, and seldom, as now too often, waving a two-edged sword of divorce or separation; and Fifth, the same ties of love, children and home that have ever existed, though perhaps some of these have become stronger with advancing years. Besides that former society was stable, and permeated with the spirit of conservative sociality rather than radical individualism. Family unity was then comparatively a simple thing. It did not need three or four years of love making to determine whether the affinity were strong enough to bind. Without a day of court-

ship love would after marriage spring up in its firm-fenced garden, without a chance to lose itself outside. Now, many of these marital bonds are broken and some made by the very hand of nature seem to be strained and weakened, as the tie of children, the natural right to property and the enforcement of economic law, the right to security endangered by a stormy atmosphere of marital litigation, and natural love tainted by a spirit of sex warfare; and perhaps worse than all, an arrogant individualism, on pretense of equal rights or superior claims, scatters selfishness, disagreement, discontent, dissension and disruption through the common mind, until, if a break occur in that once happy home, the eager tongue of scandal spreads before delighted ears the sacred secrets of love's inmost cloister.

(5) "Young America."

As evidence that American society is pervaded with individualism, the case of the spirit of the youth "Young America" may be taken. There has been no especial change in the power of parents to control their children. They have as to them the same right of personal coercive sway, the full control of property and its privative sanctions, as of old, together with the assistance of the formulated discipline of the schools. Yet the children soon catch the spirit of independence, often of insubordination, chafe under authority, fail to imbibe the imperative nature of law and moral conscience, so that upon their young imperious hearts "I must" is rasping and distasteful.

A strange confounding of the different fields of discipline and love starts from the home itself individualized and weakened in control, but is most striking in the schools, augmented there by the tenderness of parents and often by their interference, but also largely caused by the effeminate character of teachers. Discipline should be masculine, imperative, once spoken. Its type is in the military and industrial regime,

which is like the law of nature and knows no parleying. That discipline lies at the very foundation of all character. It is the source of all energetic and decisive action, of the performance of duty, nay of the definite accuracy of all thought and execution. It needs but little love, and less diplomacy. Love has a separate field; to raise and inspire the teacher, and to exalt the good and duteous pupils.

Even more observable, perhaps just at present, than the wild roystering conduct of the boys who are supposed by nature to be overflowing with pent up activity, is a bold, forward immodest behaviour of many girls whose instincts should rather guide them to a more docile and modest gentility. All this is bad material for the home, which like the farm, the workshop and the factory needs discipline, however much suffused with love in its own sphere.

(6) The Home is the Remedy.

If now this people are somewhat in a whirling eddy of desperate individualism, which Nietzsche would have delighted in, which in its last throes and clutch for gold has filled the country with an army of freebooters and promoters like the buccaneers of Queen Elizabeth's time, it would be well to swing the rhythmic pendulum of the spirit of the times a little to the other side towards sociality. Is it not a foresight of this necessity that makes the interest in sociological study? The church solicitous for society sounds its alarm, and the close student finds religion to be one of the necessary forces of nature to generate and preserve social instincts, to inspire a social body towards a great career, and fire the social heart with energy to start and keep alive social unity, to instil and formulate into a system morality; to spread abroad happiness and contentment, and to create and keep in consciousness that wonderful compromise and harmonious union between the warring social and individual interests, in the doctrine of the future life and future rewards and punishments.

Learning, too, in spite of the many schools, seems to be in danger; for the habit of gathering and counting dollars passes into the study halls, and knowledge like wealth is reckoned by quantity and number, by the crammed accumulation of facts, while the spirit that loves truth is frightened away.

But the greatest foe to rank individualism is the family. It is there that the power of love converts, often in a trice, a self-seeking, self-centered, callous-hearted, unsympathetic man into one who will constantly toil and devote his life mostly for others; that will turn a silly, selfish, simpering girl into a gentle, kind, forbearing matron. It is the family that founded the first and model society, a pattern for all others. That misty vision of the socialists, a charm so potent as to create a "new religion," that utopia of social bliss and perfected structure philosophers have idealized, that heaven on earth of peace and rest and love that poets in songs of ecstasy have dreamed of, lies at the very door around the hearthstone. The family is a chaste and silent star, first in the social system, that beams forth, not only the individual, but the social light of life. Its far off ray is still the nearest one whence comes this mystic light. When it goes out, there is appalling darkness and universal death.

NOTE AS TO FORCES OF SOCIALIZATION.

"If we understand by ethos a body of related standards, ideals and valuations, then we can say that a social ethos distinct from the private ethos is formed under the following conditions. First, the intercourse by which superior ethical elements are selected and gain currency, must be long and intimate. Second, the individuals must not be very unlike or prepossessed by clashing traditions. Third, the group must not receive many strangers, or have close contact with alien groups. Fourth, there must be a matrix of folk-love, religion, literature or art, in which the ethical gains may be embedded and held fast. Fifth, the new ethical varieties are not safe from swamping until they have entered into tradition, and the young have been reared under them." Edward A. Ross, in *Social Control*, Chapter XXV, P. 346.

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CHAPTER XXIII.

Democracy and the Family.

(1) Democracy, a Social Force.

IT must be confessed that the seething caldron with its stifling livid fumes around which the hosts of ultra individualism and commercialism gather is private industry. The domination of the self may find expression in militancy or industry alike, and at present seeks control by unjust industrial sway. Nature's structures seem to be built by contrary forces, pulling and pushing, and balancing by equilibration, and thereby producing a forward movement or moving equilibrium, as typified by the motion of the earth around the sun. In society, private interest is the centrifugal force, while the social sentiments and ties are the centripetal force. Both are necessary, but the centrifugal force alone or predominant flings the constituent bodies out into the cold, boundless, lifeless space, and destroys the system.

Now democracy is a social more than an antisocial or individualistic cause or force. It possesses the strong social feature that the members or citizens are conscious of and expected to strive for the common end of good government. The management of governmental affairs is a common business, and in the cities, the actual transactions for roads, bridges, sidewalks, sewers, public buildings, and enterprises, to say nothing of the ownership or control of all public utilities, are all socialistic in tendency, and inure the people to work together for a common interest. It is true that in a democracy everybody is a factor, but that is also true of every

social body. Even in a communistic society the units are supposed to so do the work together, that an actual head other than the united whole, is unnecessary. Democracy also, whether of the type of the Athenian populace, or representative as in the United States, must have the same necessary obedience to authority, though it is to a public rather than a personal authority. It is a departure from personal, but not from social control. Its idea is a goddess, not merely of liberty, but whose soul is the mysterious embodiment of the souls of a whole people.

(2) An Aid to the Family.

There seems to be little evidence in history that democracy has been on the whole hostile to the family. The Athenian family was rigorous and enduring. The Spartans preserved their peculiar social system for nearly five hundred years, though taking the boys from home to the public mess at seven years of age. Family life decayed in Rome chiefly under the empire. The Italian republics seem to have waxed in population during their ascendancy.

The American colonies were substantially republics, and it may be said that during the first two hundred years of this republican country, the family here thrived, persisted, developed loftiest ideals, and was fruitful in a numerous population, to a greater degree than almost anywhere else in history. Most of the early colonists brought with them an ardent religious consciousness fired by persecution, and over here for a long while they were separated from the philosophic and iconoclastic contentions of Europe, so that their religious faith was primitive, single and forceful, and they had the advantage of this faith, one of the strongest of social bonds. Likewise they settled in lone spots upon separate farms, where the family was largely apart and distinct from other social bodies, and thus acquired a special strength of its own. It was kept aloof from the vices of cities, and like the old patri-

archal family its government and control was mostly confined within its own bounds. It was favored by the economic conditions that made it of pecuniary advantage. Thus the earlier republic, whatever dissocial seeds it may have contained, possessed unusually firm, social and integrating forces to counter-balance all elements of disruption. Obedience to public authority seems to have been as implicit as elsewhere, and there was developed a more than ordinary regard and veneration for law; and it may be noted that the natural object of human reverence in a republic, is the law and its embodiment in public institutions, as is seen in the Roman Republic. Therefore, fidelity gives place to patriotism, personal and private sway to public sway, authority and obedience to a single individual, to acquiescence in the public will.

(3) Dethronement of Personal Sway.

If, however, we closely analyze democracy, we find two elements which seem to be of a disruptive social aspect. They are the principles of equality, and the dethronement of personal sway. Of equality we have spoken, how like any idea taken singly and put in the solitary laboratory of logic, it spreads out, a huge abnormal growth, that may overwhelm and bury other equally valid ideas and thus impair rational balance. But equality lay in the germ of Christianity itself. It was the woof which with the warp of "right" constituted justice. It was the corner-stone of all law, the mould in which liberty was cast, the frame-work on which hope and opportunity rested. Industry herself took wings of onward flight when equality was ensured, and science and art aspired untrammelled to its modern heights, when the bonds of unjust discrimination and disfavor were removed. Equality has in all countries and in every government raised its exultant head, and by virtue of its inherent virtue been mostly triumphant.

From the beginning of human organization control by personal sway has been an essential element. It contains the

idea, that one person by virtue of his personal status alone has a natural authority to control another, and it is usually exercised by physical power with punitory consequences. It is thus an antithesis to equality. It is against this principle that the Republic has waged an unceasing warfare. The condition wrought by this conflict has been both a source of strength in inspiring individual vigor and patriotism, and a source of weakness in removing one of the original forces that make for unity, decisive action and concentrated power. Now when a new industrial marauder seems by trusts, by corporation schemes, by manipulations of franchises and political corruptions to threaten the castle of justice, wherein every lowliest citizen is guarded that he may begin life with equal chance, there is no czar or emperor to stay this clutching hand by ukase or edict at a single word; there is only the slow, law-bound, hesitating voice of the people.

(4) Nobility of Wives.

Only then can we lay to democracy the loss of personal sway in the family between husband and wife, and as to this means of control there still lingers a strange admixture, differing somewhat in different states. In some, and to some extent in all, there still remain vestiges of the common law authority of the husband *per se*, as head of the house irrespective of his property or earnings; while in others, and to some extent in all, there has arisen a new and privileged nobility of wives, who in this dual relation are exempt from laws, punishments and obligations binding upon the husband, and enjoy liberties and immunities denied him. Perhaps this new nobility, if limited to domestic and deserving matrons, the would-be foundresses of abiding homes, might be in the line of progress and an advantage to the family.

But as in the republic, so in the family, the clipping of

personal sway takes away one of the means of control and unity, and it must be conceded that no small portion of family jars, disagreements, separations and divorces arise from this cause, and should the last vestiges of personal authority disappear from a consciousness informed as to the liberal laws and freed from religious scruples, a still greater proportion of such family disruptions is likely to occur.

But family government still has another means of control—the property sway, founded upon the economic right of property, and democracy by its nature is rather the supporter and mainstay of this right than otherwise. It was largely the struggle for property rights that brought into existence republican government. So ingrained is that right in the hearts of this people to-day, that they are loth even to examine its foundations for purposes of reconstruction. An under-current of thoughtful men will re-examine these foundations of property rights and laws as they are now exercised; but you can never dispense with the coercion that comes from the control of property in industry, nor can you ever dispense with that coercion in the family, so long as it remains in any sense an economic society; and if it should fall into the mongrel lap of socialism, then no power of affection, no stringency of law, no exhortation of the church could preserve the mass of mankind from free love. The economic family is a fortress to guard and preserve the purity, the depth, and the culture of love.

(5) Institutions, the Work of Nature.

Thus like an apple in the orchard, like a flower in the garden, wrought by the skillful hand and finishing touches of nature, and only aided by the secondary culture of man, are our old fashioned institutions, as the almost ideal democracy of the fathers, friendly and assistant to other necessary institutions, and suitable for the highest civilization. The Republic came by nature's slow growth, wherein wonderful hidden

forces lurking in human character, gleaned from afar and but assisted by human design, sprang up and were welded into a beauteous whole, to be not only a stimulant to individual ambition and a socializing energy, but a final haven for human happiness, contentment and hope. Let no ruthless hand seek to tear to tatters this perfected work by superficial theories spun from idle brains in an hour of pastime, or devised by some promoter like an artful spider seeking for its prey, and out of the miserable fragments feign to construct some new and artificial structure—a shabby hovel.

Likewise the family as we have known it of old New England, of the South and of Europe, perfected by the slow accretions of ages, wherein every block and part and element were tested, fitted and applied by millions of human beings individually and collectively, guided by almost unerring instinct,—this should hardly be shattered by the wild folly, the flip-pant conceit, the hasty resolution of some daft reformer or overweening club. In the true family love is no bee or bird that flits from flower to flower. Order there is no dire confusion, without assistant members and directing center: law is not the name for lawless anarchy, and authority is not exemplified in self-willed limbs, and self-less head. You may construct and build somewhat anew, but let your brick be taken from mother earth, your water from some crystal fountain, your plans and methods mostly from what has been. Only here and there, little by little, can a new invention be put in practice, a new grace be added, a new insight of beauty and utility be applied. Nature in the field, the garden, the constructed city, and in social institutions, will have man only as her aid and waiter to bring her goods together, and to run on errands.

(6) Love, the Foe of Selfishness.

If there be standing before us a yawning chasm, along whose margin are the huge beasts of selfishness with gaping

jaws, whose bodies are spotted with deep dyed marks of individualism, whose eyes are glaring and whose tongues pant for gold; there are chains to bind the beasts; there are guard rails to fend off the chasm; there are guides to turn off and lead to another way, a pathway right at hand already worn and tried. The antithesis of selfishness is love, and when life itself was born in the garden there were intertwined about the self-centered body the spiritual wreaths of love. Love blossomed, interwove its garlands, and fruited in the mating pair. The soft breezes, the gentle rains, the nourishing earth, all yield a glad assistance to nature's child of love, nestled in its cosy, joyful, quiet bower of home. Outspreading its wide interlacing branches, the family tree becomes the parent stock of clans and tribes and nations, all breathing its pristine atmosphere of love and unity. The family never leaves its brood, else they would die; but ever watches with a mother's care the outpouring hosts of human life, and binds them with the very bands of love and common sentiments, gathered and ever flowing from its bosom. This family is the great means and charm and end to draw away from ultra individualistic self and shattering greed. No wonder that the latter, as a fiend, has dealt it cruel blows. But it must rise, though like a phœnix from its ashes, even from the hearts of simple swains and maidens, to guard and keep our hallowed institutions and save the nation.

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CHAPTER XXIV.

Forecast.

(1) Changing Social Sentiments.

LIKE the weather, like the heaving bosom of the everchanging lake, the social sentiments of a people ebb and flow, move hither and thither in spiral ascent, but to what is mostly a great unknown. Prophecy looks through a misty veil whence the lines of vision dimly diverge into many directions, and the seer must speak a language of manifold ambiguity with crafty hints and artful suggestions, so as to include any of the possible events of the future that arise from changing public opinion. First must you catch the light, hue and current of the social atmosphere of common feeling which in America flits and shifts so suddenly; but these changing aspects are mostly in eddies or in progressive curves, and you must look beyond out into the distance and depth, where the light is more constant and steady and the currents more uniform. If there in the future, you may get a glimpse of the forces and causes, the result may be forecast. If these causes shall be the same as to-day, you can trace down the line the course of the ship freighted with American life. Social forces are just as imperative in their operation as physical forces, only they are more hidden, mixed and manifold. Reason is only unerring when her starting point, her premises are true, and the premises must be taken anew at every venture. But there are social forces and currents impending that seem positive, and from these the same results must be expected as have taken place in the past.

(2) The Population.

A nation must depend upon its people. From present tendencies it appears that there is a constant submergence of the pristine population of the northern states by waves of foreign immigration, so that a picture is presented of a people with but superficial assimilation, like a vast army, marching with slow tread across the continent from the Atlantic to dissolution in the Pacific, and thus giving place to the on-coming hosts.

Sudden events, as the cessation of immigration by industrial depression, legal restriction or any cause may change the whole course of this stream of passing and disappearing life. A renewed nationality with new ideas of the state and family, after many years, may thus be built up to ripen into new schools of literature, art and philosophy. The rush for wealth may stop in its maddening career; for some great spiritual leader may be able to make clear to the popular mind the extreme folly of a people boasting of its national wealth by billions, while its own life is fast wasted away and disappears before industrial invaders whom it deems inferior and uncouth. A social change may re-establish the family, to some extent, to its former universality, strength and fertility, so as to hold in check the teeming masses from abroad. Education may be so allied with physical culture and the inculcation of family ideals, and a system of restraint upon the defective classes be put in operation, that population may come from the better and more intelligent elements, and Francis Galton might extend his system of race culture or eugenics to America, where now the trend seems to be in an opposite direction. At any rate, the deeper the question is studied, the more clearly it will be seen that the state of the family is the underlying and basic cause of a people's evolution, perpetuity and progress. The family is not merely the source or germ,

but the myriads of columns and pillars that support the whole social system.

(3) The Course of Ideas.

The course of special ideas, like comets if not like planets in their flight through space, can be tracked and followed in the past and future events of human history. It would seem that the idea of sex equality and sameness has already reached the limit of its swing and is turning the other way, and the pendulum may, at least at first, move very fast. The better thinking men are beginning clearly to see that it is a very great risk to venture upon a business home without an economic control; and clear sighted women perceive that the scheme of some of their more grasping sisters to acquire dominion while still dependent, and to win for themselves alone and for special luxuries the fruits of industry, and still call upon the men deprived of these fruits to supply all the necessaries and to provide for families, cannot but fail.

The final result of the extended employment of women is inevitably to put more and more of the burdens of livelihood upon their feebler shoulders, to their disadvantage and to the injury of the race; but in so far as she wills to help her brother in the great industrial struggle, let her as bravely assume the responsibility even of the family, and thereby enjoy the enchantment of power. Thus may she satisfy her ambition for a public career, and at the same time solve the chief riddle of family dissension. For there is so clear a rule of reason to settle any family discord, it is a wonder that there should ever be discord. Ask but the question, 'which has and will assume the burden and responsibility,' and after full discussion, let him or her who bears it be the final umpire. Even without love by this rule it would almost seem as if there would be harmony in married life. But with love, with a religious institution holding firm the fastness of the nuptial tie, with supposed culture, reason and common sense, it is

a disgrace to any people, even a sign of moral baseness so great that they seem hardly fit to survive, if there should seem to be impending a general family dissolution, and an entrance upon the low and barbarous wastes and wilds of free love.

(4) Maternity.

I have heard a cry sounding like an unknown insect's piping voice in the dark still night, that the cleverness of women had become so great as to be a danger and menace to maternity. What a satire would this be on human civilization, education and reason! Were this the case, ignorance itself would rise up with its horned hand and smite such a people, so devoid of knowledge and insight as to nature's plan and purpose. Before the dim light of human consciousness arose, far back in the beginning of life, love lay nestled in the lap of reproduction, ever to rise and grow and become the glittering light, the guiding star of human hope, culture and civilization. Love later appears, as a dazzling crown bejewelled with the most sparkling and precious gems, to sit upon the brow and permeate the soul of the most perfect human being that would bestow her gifts perhaps her all to others. Nature's promise and fulfillment is, for every gift and grant to others, a manifold reward. The giver's void is filled by a replenished and embellished character and soul. Every proper function has its commensurate joy in feeling. All the family sacrifices pay. Love everywhere carries its reward in its own palm, and for every deed the coin jingles into the basket near the lover's heart. Wisely did nature choose woman, as that perfect being to bear the crown of love, and give to her its source and foundation, the inestimable privilege of her own darling child. Without that source engendering and preserving love, the family withers, affection dies, and marriage becomes a mockery and degenerate, and the people with hopes and courage vanishing, with the

sun setting in a black cloud, are ready for a night's debauchery even unto death.

(5) The Burning Question.

The American democracy is young. Its life blood is still vigorous and strong. It should not have passed beyond the first stages of evolutionary progress. Among the people in general there is still firm morality, ardent religion and forceful character. The descendents of the foreign immigration have largely the natural fondness and enthusiasm for republican institutions of the Revolutionary fathers. The people possess a magnificent energy, incited by change, by climate, by prospects of wealth, by rise in social condition and by the brilliant future presented of the fast growing country. If there be discontent, ill feeling and misanthropy, it would seem that they must arise from hindrances, snags or obstructions to the inevitable progress. We have only struck a bar in the stream of the free and enlightened progression of a great people.

Formerly military chieftains oblivious to the interests of others, to sate their private ambition, overthrew civilizations and devastated nations. To-day the self same spirit of private domination, under the same pretense of unity and order, and by authority of the sacred claims and rights of property, is seeking through industrialism the same individual power and control over the rights and happiness of the many. And the people, though energetic and full of natural moral courage, are weak to thwart the danger because not assimilated, homogeneous or united in sentiment; but rather they busily scurry about, each at his own castle, and know not whither collectively to turn. Law is the bulwark of the Republic, but law must be interpreted and enforced unitedly by the people. Their statesman, though seeing with clearest eye what may be necessary, must still listen for their voice and approval. The fortress of the law and constitution has

to some extent become an insurrectionary nest, a hidden conclave for enemies, and a bold leader cannot dislodge them, as in a more autocratic government, until the people understand and act.

This snag or obstruction we have met, involves the pivotal question, "what is the true right of property?" which we have found concerns, not only industry, but the home. Around that burning question, as a camp fire, sit arrayed the warring hosts.* Let the conflict be intellectual, and not physical, and all will be well, expecting an evolution, not so much from the wisdom of the individual or of the few, as from the conflicting opinions of the many. In industry, many of the arrogant claims of the right of property through the law should be curtailed, and a profound sentiment of fealty to the true right of ownership be restored.† In the family, it would seem that already too far a misty socialism has impaired the simple right to have, administer and control the product of your hand and brain. In every case, the country needs a concord and union of its people.

(6) Progress Inevitable.

If the future sky of America be overcast, the clouds are apparent, and many seem to be floating by. A temporary rainbow peers forth through the mists from the blue depths, and the day will brighten with the advancing tide of time. Most of the ills of the country seem to have arisen like tempests, in an attempt too hastily to overthrow the dearly bought lessons of the past. Agitators rise up suddenly with crude concepts of social forces, and led chiefly by individual and selfish motives, seek to cast overboard the compass and anchor of the world's experience and plunge into an unknown sea. But most of these new theories will be short-lived,

*See *Interrelations of Industry with the Family*, Sections 1 and 2.

†The solution of the industrial question requires no radical change. It is chiefly to eradicate monopoly and promote the equalization of wealth.

and their patrons engulfed in nature's abyss, where lie submerged the remains of those unfitted to survive while the pressing throng above them pass on.

A new sunrise occurs on each morrow, new life appears where the old was swept away, and nature and human reason constantly vie with each other to select the better as the new things appear, and make progress inevitable, if we could only reach the point of selecting our people, and leading the social body with united sentiment towards the highest goal. But the people must be born and trained from infancy upon this soil, with a fondness for its every feature and a reverence for its history and institutions. For that purpose, greater than the need of statesman who must follow the people, of public instructors and teachers who self-regarding obey the voice of public opinion, is the need of intelligent, consecrated American mothers, devoted to the sublime task of first and most fervently imparting the light of love and knowledge, to the wonderful recipient mind of childhood in the sacred home.

(7) The Family Ideal.

Is there no new family ideal to be presented?* The family ideal is mostly old and tried, within your very hand and at your feet. Among many barbarous tribes there is more sanity in notions of the family than in many theories afloat. Fidelity and the troth-pledge in marriage are as old as the first dawn of culture. That was never an empty ceremony of mere words. No tribal pledges, no religious vows, could be deeper and more sacred. Holiness and sanctity have with increasing fervor attended the nuptial rite. All history teems

*A theoretical conception of the family is a patriarchal community where the husband provides, a matriarchal community where the wife provides, and a community with both features combined and a dual head, where both husband and wife equally provide and are responsible. This economic structure may lie enshrouded and concealed in the rosy hue of love, which the eye of reason will penetrate and not be able to discover another possible ideal except in socialism, wherein, if that form of society could now exist, the distinctive, permanent family itself would disappear.

with lessons of the economic family, the father struggling in financial exigencies to provide, while the mother, taught from earliest childhood with every bent towards household thrift, has been a ready mate in the two-fold economy. There is no new theory of love; only it may descend farther and farther into the depths of being, and rise higher and higher into the loftiest empyrean of emotional flight. It has no limits. Reason cannot reach beyond equality, and would forbid one to love his neighbor better than himself. Love may speed onward unfettered by compulsion, and free in all its range soar far beyond equality and justice.

Even in the first rude conscious pair there must have been the father's pride of offspring, and following the pangs there came to the first mother the peaceful bliss of love, the greatest token of nature's heart beating in unison with her creature—this love to spread until it suffuses the entire being of the woman, and thence by sympathy draws the apathetic man and the cold hearted selfish souls without, all into ties of social love. The family then simply needs the old story to be repeated with refreshed interest, with only such new terminal buds as naturally grow upon the old bough of the old tree, decked with the symmetry and rime of ages. It will bear this four-fold motto:—Love, with obedience to the law that power and responsibility are inseparable: Lasting fidelity with a supreme horror of separation: A husband's economic fitness and courage to provide, a housewife's love-born contentment in lesser things to save, with economic rights based upon earning or saving: Natural and unswerving pride of posterity, with a feeling akin to worship for the child.

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